

# आर्य्य मन्तव्य दर्पण

अथवा

आर्य्य कुमार श्रुति



महर्षि दयानन्द सरस्वती

लेखक.

ईश्वरदत्त मेधार्थी

# ओ३म #

पुस्तक की संख्या.....

पुस्तकालय-पंजिका-संख्या.....

पुस्तक पर सर्व प्रकार की निशानियां लगाना नर्जित है।  
कोई महाशय १५ दिन से अधिक देर तक पुस्तक अपने पास नहीं रख सकता। अधिक देर तक रखने के लिये पुनः आज्ञा प्राप्त करनी चाहिये।

॥ ओ३म् ॥

# आर्य्य-मन्तव्य-दर्पण

अथवा

आर्य्यकुमार श्रुति

मेधामहं प्रथमां ब्रह्मण्वतीं, ब्रह्मजूतां ऋषिण्डुताम् ।  
प्रपीतां ब्रह्मचारीभिर्देवानामवसे हुवे ॥ अथर्व० ६।१०८।२॥

लेखक

भिषगाचार्य भी पं० ईश्वरदत्त मेधार्थी विद्यालंकार

प्रकाशक

आर्य्यसाहित्य मंडल लिमिटेड, अजमेर

मुद्रक

श्रीदुर्गा प्रिन्टिंग प्रेस अजमेर.

प्रथम बार १००० ] १९८८ सं० [ मूल्य ॥=)

॥ ओ३म् ॥

# राष्ट्रीय आदर्श वर्ण-व्यवस्था और लोक-कल्याण की वैदिक भावना

आ ब्रह्मन् ! ब्राह्मणो ब्रह्मवर्चसो जायताम् ।

आ राष्ट्रे राजन्यः शूर इषव्यो

ऽतिव्याधी महारथो जायताम् ।

दोग्ध्री धेनुर्वेदाऽनङ्गान् आशुः सतिः

पुरन्ध्रियोषा जिष्णू रथेष्ठाः

समेधो युवाऽस्य यजमानस्य वीरो जायताम् ॥

निकामे निकामे नः पर्जन्यो वर्षतु

फलवत्यो न ओषधयः पच्यन्ताम् ।

योग क्षेमो नः कल्पताम् ॥ यजु० २२ । २२ ॥

पद्यानुवादः—

हैं ! जगदीश ! दयालु ब्रह्म प्रभु ! सुनिष्ट विनय हमारी ।

हों ब्राह्मण उत्पन्न देश में, धर्म कर्म व्रतधारी ॥

क्षत्रिय हों रणवीर महारथ, धनुर्वेद अधिकारी ।

धेनु दूध वाली हों सुन्दर, वृषभ तुङ्ग बलकारी ॥

हों तुङ्ग गति चपल, अंगना हों स्वरूप गुण वाली ।

विजयी रथी पुत्र जनपद के, रत्न तेज बलशाली ॥

जब ही जब जग करे कामना, जलधर जल बरसावें ।

फलें पकें बहु सुखद वनस्पति, योग क्षेम सब पावें ॥

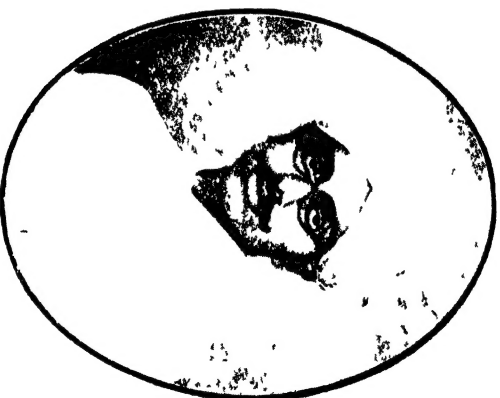
( रचयिता:—“ पूर्ण ” )

# पुस्तक क लगवक और उनकी खगीय पूज्य माना



स्वर्गीया माना कौशल्यादेवीर्जा

धमपनी टा० फकरेगामन्त्री I. M. J).



पंडित ईश्वरदत्त मेधाधी

विद्यालकार-वेदोपदेशक.

## समर्पण-पत्रिका

→ Kangri Library

परम प्रेममयी ! मातः !! सप्रेम चरणवन्दना !!!

आपकी स्वर्गीय पवित्र मूर्ति आज भी मेरे अन्तःस्थल में जीवित जागृत होकर मानसिक शुद्धता, सत्यप्रियता और आत्मिक निर्भयता का पाठ पढ़ा रही है ।

आपके गुणों का प्रतिबिम्ब मेरे हृदय-पटल पर अंकित हो चुका है । पूज्या मातः ! मैं तो आपके सुसंस्कारों और सुविचारों की पवित्र भावनाओं से ही बना हूँ । आज आपकी स्वर्गीय दिव्य स्मृति के लिए मेरे पास यही वेदों का पुनीत संग्रह शेष है, जो अभिट है ।

करुणामयी मातः ! आपका प्रातःस्मरणीय शुभ नाम ( श्रीमती कौशल्या देवीजी ) मुझे “ राम ” बनने के लिए उत्साहित करता है । अम्मा ! आपके उपकारों की गिनती कहाँ तक करूँ ? बस ! आपके पवित्र हृदय-कमल में यह पुनीत वेदों का संग्रह “ आर्यमन्तव्य दर्पण ” अथवा “ आर्यकुमार श्रुति ” नाम से सप्रेम समर्पित करता हूँ, स्वीकार कीजिए ।

आपके प्रेम का भिक्षुक,

ईश्वरदत्त मेधार्थी,

विद्यालङ्कार.

# आत्म निवेदन ।



बिरकाल का एक संकल्प पूर्ण हुवा । जब मैं गुरुकुल विश्वविद्यालय कांगड़ी ( हरिद्वार ) से स्नातक हुवा था उस समय मैंने यह संकल्प किया था कि मैं गीता, मनुस्मृति और वेदों के प्रचार के लिए तीन शतक प्रकाशित करूंगा; क्योंकि मैं गीता और वेदों का आज दश वर्ष से लगा-तार स्वाध्याय कर रहा हूँ । प्रभु की असीम कृपा से कम से कम एक अध्याय गीता का और एक मन्त्र वेदों से बिना नागा किये पढ़ सका हूँ । मैंने गीता का सार सौ ( १०० ) श्लोकों में “ आर्यकुमार गीता ” के नाम से प्रकाशित करके अपने पूज्य पिता श्री डाक्टर फकीरेरामजी दयाव्रत ( कानपुर ) के करकमलों में सादर समर्पित कर दिया था । जो आर्यकुमारों के लिए “ वैदिक-धर्म-विशारद ” परीक्षा के तृतीय खण्ड में पाठ्यपुस्तक है ।

दूसरा अद्भुत संग्रह मनुस्मृति से किया जो “ आर्यकुमार-स्मृति ” नाम से प्रकाशित हो चुका है । यह सौ ( १०० ) श्लोकों का सुन्दर संग्रह अपने पूज्यतम आचार्य श्री स्वामी श्रद्धानन्दजी संन्यासी के चरणों में सबहुमान प्रस्तुत किया था । यह भी आर्यकुमारों की परीक्षा के द्वितीय खण्ड में पाठ्य पुस्तक है । अस्तु—

आज यह तीसरा प्रयास सकल आर्य-बन्धुओं की सेवा में उपस्थित है । यह प्रयास परम पवित्र है क्योंकि इस की पूर्ति कृष्णमन्दिर ( जेल ) में हुई है । जब मैं दो वर्ष के लिए कठिन कारावास दण्ड में इसी सत्याग्रह संग्राम के पुरस्कार-स्वरूप अजमेर सेन्ट्रल जेल में था उन दिनों बड़े परिश्रम और एकाग्र ध्यान से यह वेदों का संग्रह किया था ।

यह वेदों का संग्रह प्रत्येक आर्य के लिए “ पथ दर्शक ” का काम देगा; क्योंकि महर्षि दयानन्द प्रणीत “ आर्योद्देश्यरत्नमाला ” के लक्षणों पर वेद मन्त्रों का प्रमाण देकर शब्दार्थ और शिक्षा के साथ प्रकाशित हुआ है। जिस आर्य अथवा आर्यकुमार ने “ आर्योद्देश्यरत्नमाला ” का स्वाध्याय नहीं किया वह क्या तो आर्य सिद्धान्तों को समझ सकता है और क्या वेदार्थ का रहस्य हृदय-गत कर सकता है ? “ आर्योद्देश्यरत्नमाला और आर्याभिधिनय ” तो आर्यों और आर्यकुमारों के लिए सिद्धान्त भूतक और गीता के प्रतिनिधि हैं।

इस संग्रह में एक विशेषता और की गई है कि जहां तहां महर्षि दयानन्द रचित “ स्वमन्तव्याभन्तव्य प्रकाश ” में प्रतिपादित ५१ सिद्धान्तों का भी निर्देश कर दिया गया है। इस प्रकार यह संग्रह आर्यों के लिए बड़े काम का हो गया है; इसीलिए इसका मुख्य नाम “ आर्यमन्तव्यदर्पण ” रखा गया है। आर्यकुमारों के लिए यह “ आर्यकुमार श्रुति ” का काम देगा, क्योंकि आर्यकुमारों को वेद का स्वाध्याय प्रारम्भ करने के लिए तथा “ आर्योद्देश्यरत्नमाला ” को मुखस्थ करने के लिए सर्व प्रथम यही संग्रह उपादेय होगा। आशा है वैदिक धर्मविशारद परीक्षा के प्रथम खण्ड में यह “ आर्यकुमार श्रुति ” अवश्य स्थान प्राप्त करेगी; क्योंकि यह इसी दृष्टि से सम्पादित हुई है।

यह वेदों का परम पवित्र संग्रह अपनी पूज्या माता भीमती कौशल्या देवीजाँ के हृदयकमल में अर्पित हो चुका है। उनका पवित्र चित्र भी उनकी स्वर्गीय पुनीत स्मृति में दिया गया है। किमधिकम्:—

इस प्रकार तीनों शतकों को यथोचित सुपात्रों में समर्पित करके मैंने “ मातृदेवो भव । पितृदेवो भव । आचार्य देवो भव । ”

इस आदर्श वैदिक आदेश का परिपालनमात्र किया है। मुझे पूर्ण विश्वास है कि श्रद्धालु भक्त परिवारों में आर्यकुमार श्रुति, आर्यकुमार स्मृति और आर्यकुमार गीता, इन तीनों शतकों का अधिकाधिक प्रचार होगा। यही मेरी शुभ कामना हृदय से है।

मेरे जीवन का तो लक्ष्य ही “ वैदिक धर्म सेवा ” है चाहे वह वाणी से हो या लेख से—बस ! “ कार्य वा साधयिष्ये, देहं वा पानयिष्ये ” प्रभो ! शक्ति दो, बुद्धि दो, ताकि आर्यकुमारों की कुछ सेवा कर सकूँ।

आर्यपुरुषो ! पवित्र वैदिकधर्म के आदर्शों पर अपने जीवनो को ढालने के लिए यह श्लोक सदैव स्मरण रखिए:—

सत्येन ब्रह्मचर्येण स्वाध्यायेनाथ सन्ध्यया ।

धर्मसंसेवया युक्तः सद्गृहस्थः सुखी भवेत् ॥ मेधार्थी ॥

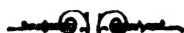
अन्त में श्रद्धास्पद प्रोफेसर सुधाकरजी, एम. ए., का अपने अन्त-स्तल से आभार मानता हूँ जिन्होंने “ भूमिका ” लिखने की कृपा की है। अपरंच:—अपनी धर्मपत्नी श्रीमती करुणादेवीजी आर्य विशारदा को अनेकानेक धन्यवाद देता हूँ जिन्होंने प्रूफ आदि देखने में सहायता प्रदान की है। शमित्यो३म् ॥

वैदिक धर्म का सेवक:—

अजमेर

ईश्वरदत्त मेधार्थी विद्यालङ्कार

# आर्यसमाज के नियम



- १—सब सत्यविद्या और जो पदार्थ विद्या से जाने जाते हैं उन सबका आदिमूल परमेश्वर है ।
- २—ईश्वर सच्चिदानन्दस्वरूप, निराकार, सर्वशक्तिमान, न्यायकारी, दयालु, अजन्मा, अनन्त, निर्विकार, अनादि, अनुपम, सर्वाधार, सर्वेश्वर, सर्वश्यापक, सर्वान्तर्यामी, अजर, अमर, अभय, नित्य, पवित्र और सृष्टिकर्ता है । उसी की उपासना करनी योग्य है ।
- ३—वेद सब सत्यविद्याओं का पुस्तक है । वेद का पढ़ना पढ़ाना और सुनना सुनाना सब आर्यों का परम धर्म है ।
- ४—सत्य ग्रहण करने और असत्य के छोड़ने में सर्वदा उद्यत रहना चाहिये ।
- ५—सब काम धर्मानुसार अर्थात् सत्य और असत्य को विचार करके करने चाहियें ।
- ६—संसार का उपकार करना इस समाज का मुख्य उद्देश है अर्थात् शारीरिक, आत्मिक और सामाजिक उन्नति करना ।
- ७—सब से प्रीतिपूर्वक धर्मानुसार, यथायोग्य वर्त्तना चाहिये ।
- ८—अविद्या का नाश और विद्या कीवृद्धि करनी चाहिये ।
- ९—प्रत्येक को अपनी ही उन्नति से सन्तुष्ट न रहना चाहिये किन्तु सबकी उन्नति में अपनी उन्नति समझना चाहिये ।
- १०—सब मनुष्यों को सामाजिक सर्वहितकारी नियम पालने में परतन्त्र रहना चाहिये और प्रत्येक हितकारी नियम में सब स्वतन्त्र रहें ॥

अं३म्

## भूमिका



इस लघु पुस्तक का नाम “आर्य मन्तव्य दर्पण” अथवा “आर्य कुमार-श्रुति” रखा गया है। वास्तव में सुयोग्य लेखक ने इस पुस्तक के द्वारा महर्षि दयानन्दकृत “आर्योद्देश्य—रत्नमाला” की वेद मन्त्रों के आधार पर एक सरल व्याख्या उपस्थित की है। इसकी अत्यन्तावश्यकता थी। आर्यसमाज के क्षेत्र में प्रायः सभी शिक्षणालयों में आर्योद्देश्यरत्नमाला का पाठ बच्चों को कराया जाता है। अब उनका पाठ अधिक सुबोध और सारगर्भित होगा। वे अपने प्रत्येक मन्तव्य के लिए वेद का आधार बता सकेंगे। इस प्रकार अन्य मतावलम्बियों के सामने वे अपने धर्म के गौरव को अधिक साहस के साथ उपस्थित कर सकने का अधिकार प्राप्त करेंगे।

इस पुस्तक में वेद मन्त्रों का चुनाव बड़ी बुद्धिमत्ता से किया गया है। उनकी व्याख्या इतनी सरल तथा अर्थ इतने स्पष्ट हैं कि साधारण योग्यता का व्यक्ति भी बड़ी सुगमता से वेदों के रहस्य को अच्छी तरह समझ सकता है। लेखक का परिश्रम भी तभी सफल होता है जब उस के पढ़ने वाले उसके आशय को भलीभांति ग्रहण कर सकें। इस दृष्टि से इस पुस्तक के सुयोग्य लेखक को मेरी सम्मति में अपूर्व सफलता प्राप्त हुई है।

लेखक महोदय पं० ईश्वरदत्तजी, मेधाधी विद्यालंकार (गुरुकुल-कांगड़ी) स्वयं स्वाध्यायशील, सरल स्वभाव तथा सच्चरित्र-सम्पन्न

आर्य युवक हैं । आपने अपना दिल तथा दिमाग दोनों आर्य-समाज की सेवा में अर्पण कर दिये हैं । आपकी लगन अनुकरणीय है । आपका नमूना समय आर्यसमाज की सेवा तथा वैदिक धर्म के प्रचार में लगता है । आपकी इस कृति से ही अनुमान हो सकता है कि आगे चलकर आपके स्वाध्याय से वैदिक धर्मके प्रचार में कितना भारी लाभ होगा ।

मैं इस पुस्तक के पाठके लिये सभी आर्य आइयों को विवेचनः आर्य नवयुवकों को आग्रहपूर्वक निवेदन करूँगा । मुझे पूर्ण आशा है कि वे इसके पाठ से प्रसन्न होंगे । पुस्तक हर प्रकार से उपादेय है, ऐसी मेरी सम्मति है ।

शाहपुरा राज ( मेवाड़ )

४-१०-३१

सुधाकर एम० ए०

प्रधान-आर्यप्रतिनिधि सभा

राजस्थान व मालवा

## लेखक का संक्षिप्त परिचय

आर्य जगत् में ५० ईश्वरदत्तजी मेधार्थी विद्यालंकार का नाम उनके गुणों व योग्यता के कारण प्रसिद्ध है। ५० ईश्वरदत्तजी जब गुरुकुल कांगड़ी में मेरी देख रेख में रहा करते थे। उन दिनों ही अपनी श्रेणी में प्रथम व द्वितीय नम्बर पर थे। पढ़ाई के अनिश्चित आप ब्रह्मचर्य के नियमों पर भी बड़ी श्रद्धापूर्वक ध्यान देते थे। गुरुजनों पर आप की पूर्ण श्रद्धा और भक्ति थी। स्नातक होने के पश्चात् आपने अपनी बहिन का विवाह जातपात तोड़कर पूज्य स्वामी श्रद्धानन्दजी महाराज के हाथों से कराया। आपके पिताने घोर विरोध किया; यहां तक कि आप को जायदाद से भी अलग कर दिया। परन्तु आपने वैदिक धर्म को पालन करने के लिए इन सब कष्टों को हर्ष पूर्वक सहन किया। इस प्रकार लगभग एक लाख रुपये की जायदाद को छोड़ कर आपने अपना विवाह भी जातपात तोड़कर किया। वैदिक वर्णव्यवस्था को प्रचलित करने के लिए आपने अपना जीवन आर्य आदर्शों पर ढाल कर आर्यजगत् के सामने एक उच्च आदर्श उपस्थित कर दिया है।

गुप्ते तो बड़ा गर्व और हर्ष है कि मेरे एक शिष्य ने अपने जीवन को ऋषि दयानन्द के सिद्धान्तों के अनुसार बना लिया है। आप प्रति-दिन नियम पूर्वक सन्ध्या, स्वाध्याय, हवन और व्यायाम के अभ्यासी हैं। आजकल आप आर्य कुमारों के जीवन सुधारने के लिए तनमन से लगे हुए हैं। आपको आर्य कुमारों से हार्दिक हित है। इसीलिए

आपने आर्य कुमारों के लिये तीन शतक गीता, मनुस्मृति और वेदों में से संग्रह किये हैं। प्रस्तुत संग्रह “ आर्य कुमार-श्रुति ” अथवा आर्य मन्तव्य दर्पण के नाम से प्रकाशित हुवा है। इस की उपयोगिता के विषय में संदेह करना अपनी श्रद्धा की कमी को जताना है। क्योंकि यह संग्रह महर्षि दयानन्द कृत “ आर्योद्देश्यरत्नमाला ” के आधार पर चारों वेदों में से चुनकर किया गया है इसी लिए आर्य कुमारों के लिए बड़ा उपयोगी है। मैं आर्य पुरुषों से आग्रह पूर्वक कहूँगा कि वे इस सारगर्भित संग्रह से लाभ उठावें। मेधार्थीजी की वेदों पर अद्वैत श्रद्धा है, ऋषि मुनियों और अपने गुरुजनों पर सच्ची भक्ति है। अपने आचार्य श्री स्वामी श्रद्धानन्दजी के लिए तो अगाध प्रेम है। आप अपने आचार्य के प्रिय शिष्य हैं। आपने राष्ट्रीय आन्दोलन में भी अपनी आहुति डाली थी। जिसके फलस्वरूप दो वर्ष का कठिन कारावास हुवा था। उन्हीं दिनों आपने अपने प्रिय पुत्र श्रद्धानिधि का असह्य वियोग सहन किया। परमेश्वर मेधार्थीजी को चिरंजीव करे। यही मेरी प्रार्थना और यही मेरा शुभाशीर्वाद है।

गुरुकुल इन्द्रप्रस्थ,

ता० ३०-९-३१.

स्वामी रामानन्द संन्यासी

( गुरुकुल-सेवक )

ॐ ओ३म् ॐ

# आर्य मन्तव्य दर्पण

अर्थात्

आर्य कुमार-श्रुति

१. ईश्वर का लक्षण—जिसके गुण कर्ण स्वभाव और स्वरूप सत्य ही हैं जो केवल चेतनमात्र वस्तु है तथा जो अद्वितीय, सर्वशक्तिमान्, निराकार, सर्वत्रव्यापक, अनादि और अनन्त आदि सत्यगुण वाला है और जिसका स्वभाव अविनाशी, ज्ञानी, आनन्दी, शुद्ध, न्यायकारी, दयालु और अजन्मादि है, जिसका कर्म जगत् की उत्पत्ति, पालन और विनाश करना तथा सर्व जीवों को पाप पुण्य के फल ठीक २ पहुँचाना है उसको ईश्वर कहते हैं ।

[ स्वमन्तव्य ० १ ] “ ईश्वर ” जिसके ब्रह्म परमात्मा आदि नाम हैं जो सांख्यदानन्दादि लक्षण युक्त हैं जिसके गुण कर्म स्वभाव पवित्र हैं, जो सर्वज्ञ, निराकार, सर्वव्यापक, अजन्मा, अनन्त, सर्वशक्तिमान्, दयालु, न्यायकारी, सब सृष्टि का

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आर्योद्देश्य रत्नमाला का स्वाध्याय प्रत्येक आर्य और आर्य कुमार को

नियम पूर्वक अनिवार्य समझकर करना चाहिये ॥

कर्त्ता, धर्त्ता, हर्त्ता सब जीवों को कर्मानुसार सत्य न्याय से फल दाता, आदि लक्षण युक्त है उसी को परमेश्वर मानता हूं ।

टिप्पणी:—इस लक्षण की पुष्टि के लिए अनेक वेदमन्त्र चारों वेदों में से चुनकर व्याख्या रूप से प्रस्तुत किये जाते हैं ।

### १. सत्यस्वरूप ईश्वर

सत्यमहं गभीरः काव्येन सत्यं जातेनास्मि जातवेदाः ।

न मे दासो नार्यो महित्वा व्रतं मीयाय यदहं धरिष्ये ॥

अथर्व० ५ । ११ । ३ ॥

शब्दार्थ—( अहं गभीरः सत्यं ) मैं गभीर हूं, मैं सत्यस्वरूप हूं, ( जातेन काव्येन ) बने हुए काव्य से मैं ( जातवेदाः ) ज्ञान देने वाला हूं । ( न दासः ) न दास और ( न आर्यः ) न आर्य ( मे व्रतं ) मेरे नियम को ( मीयाय ) तोड़ सकता है, ( यत् ) जो ( अहं ) मैं ( महित्वा धरिष्ये ) महिमा के साथ धारण करूंगा, स्थापित करूंगा ।

शिक्षा:—ईश्वर के गुण, कर्म, स्वभाव और स्वरूप सत्य हैं । सत्य सदा अटल होता है । इसलिए सत्यस्वरूप ईश्वर के नियम भी सत्य और अटल हैं ।

### २. चेतनमात्र ईश्वर

यदेजति पतति यच्च तिष्ठति प्राणदप्राणनिमिषच्च यद्भुवत् ।

तद्वाधार पृथिवीं विश्वरूपं तत् संभूय भवत्येकमेव ॥

अथर्व० १० । ८ । ११ ॥

शब्दार्थ—( यत् एजति ) जो चलता है, ( पतति ) उड़ता है, ( यत् च तिष्ठति ) और जो ठहरता है, ( यत् प्राणत् अप्राणत् ) और जो प्राण वाला वा प्राण रहित और ( निमिषत् ) सत्ता की आरंभिक अव-

स्था में है इन सब में जो ( भुवत् ) वर्तमान है, ( तत् ) वही ( पृथिवीं विश्वरूपं दाधार ) पृथिवी और द्युलोक को आधार देता है, प्रलय में ( तत् संभूय ) वह ब्रह्म सबके साथ मिलकर ( एकं एव भवति ) एक ही होता है, अर्थात् जीव और प्रकृति ऐसी अवस्था में हो जाते हैं जब केवल सत् पद से कहे जाने योग्य ही रह जाते हैं । यही जीव और ब्रह्म की एकता है ।

शिक्षा:—ईश्वर चेतन है, जड़ वस्तु ईश्वर नहीं हो सकती है । सब जड़ जगत् का भी आधार चेतन ईश्वर है और वह आधार भूत ब्रह्म एकही है ।

### ३. अद्वितीय ईश्वर

स नः पिता जनिता स उत बन्धुर्धामानि वेद भुवनानि विद्वा ।  
यो देवानां नामध एक एव तं संप्रश्नं भुवना यन्ति सर्वा ॥

अथर्व० २ । १ । ३ ॥

शब्दार्थ—( सः ) वही ईश्वर ( नः पिता ) हमारा पालक और ( जनिता ) उत्पादक तथा ( बन्धुः ) बन्धु है, वही ( विश्वा भुवनानि ) संपूर्ण भुवनों को तथा ( धामानि ) स्थानों को ( वेद ) जानता है । तथा ( यः ) जो ईश्वर ( एक एव ) अकेला ही ( देवानां नामधः ) देवों के नाम धारण करने वाला है । ( तं संप्रश्नं ) उसी पूछ ताछ करने योग्य ईश्वर के प्रति ( अन्या भुवना ) सब अन्य भुवन ( सं यन्ति ) मिलकर जाते हैं ।

शिक्षा:—यह ईश्वर सबका माता पिता और भाई है । उसी की शक्ति सब देवों में विराजती है इसलिए अग्नि आदि अन्य देवों के सब नाम उस ईश्वर के लिए प्रयुक्त होते हैं । वह ईश्वर तो एक अद्वितीय है ।

## ४. सर्वशक्तिमान् ईश्वर

न यस्य देवा देवता न मर्त्ता आपश्च न शवसो अन्तमापुः ।  
स प्ररिक्ता त्वक्षसा क्षमो दिवश्च मरुत्वान्नो भवत्विन्द्र ऊती ॥

ऋक्० १ । १०० । १५ ॥

शब्दार्थ—: ( न ) न तो ( देवाः देवता ) देव देवता और ( न ) नहीं ( मर्त्ताः ) मनुष्य ( च ) और न ही ( आपः ) जल भी ( यस्य शवसः अन्तं ) जिस ईश्वर के बल का अन्त ( आपुः ) प्राप्त कर सकते हैं । ( स मरुत्वान् इन्द्रः ) वह प्राण शक्ति से युक्त प्रभु ( दिवः क्षमः च ) द्युलोक और पृथिवीलोक का ( त्वक्षसा प्ररिक्ता ) बल से रिक्त करने वाला, उनसे भी बड़ा, ( नः ऊती भवतु ) हमारा रक्षण करने वाला हो ।

शिक्षाः—रमेश्वर का बल अनन्त है । वह सर्व शक्तिमान् है अतएव अपने स्वाभाविक कार्यों के लिये वह किसी प्रकार की भी सहायता नहीं चाहता । अपने गुण कर्म स्वभाव के विपरीत तो वह भी नहीं कर सकता है, यही उसकी सर्वशक्तिमत्ता है । अपराधी को दण्ड देना यही उसकी दयालुता है, यही उसकी क्षमा है ।

## ५. निराकार ईश्वर

सपर्यगाच्छुक्रमकायमव्रणमस्नाविरं शुद्धमपाप विद्धम् ।  
कविर्मनीषी परिभूः स्वभूयाथात्थतोऽर्थान् व्यदधाच्छादव-  
तीभ्यः समाभ्यः ॥

यजु० ४० । ८ ।

शब्दार्थ—: जो ईश्वर ( शुक्रं ) सब जगत् का करने वाला, अत्यन्त तेजस्वी है । ( अकायं, अव्रणं, अस्नाविरं ) कारण, सूक्ष्म एव स्थूल शरीरों से रहित, अर्थात् कभी भी नस नाड़ी के बन्धन में न आने वाला ( शुद्धम् ) अविद्यादि दोषों से रहित अर्थात् जन्म, मरण, हर्ष, शोक,

क्षुधा और तृषादि उपाधियों से सदैव मुक्त है । ( अपापविद्धम् ) पाप संसर्ग से सदा पृथक् ( कविः ) त्रिकालज्ञ, सर्ववित् और महा विद्वान् ( मनीषी ) सब जीवों के मन का प्रेरक अर्थात् अन्तर्यामी ( परिभूः ) सर्व व्यापक ( स्वयंभूः ) जिसका आदि कारण माता, पिता, उत्पादक कोई नहीं, किन्तु वही सब का आदि कारण है । ( परि अगात् ) इन ऊपर निर्दिष्ट गुणों से संयुक्त परमेश्वर आकाश के समान सब जगह में परिपूर्ण हो रहा है अर्थात् सर्वव्यापक है । ( सः ) वही परमेश्वर ( शाश्वतीभ्यः समाभ्यः ) अनादि काल से अपनी जीवरूप प्रजाओं को ( याथातथ्यतः ) ठीक ठीक रीति से ( अर्थान् व्यदधात् ) वेद ज्ञान द्वारा सब पदार्थों को बनाता, प्रकाशित करता है और वही सब के शुभा शुभ कर्मों का फल दाता है ।

शिक्षाः—मंत्रान्तर्गत सभी गुण निराकार परमेश्वर में ही घट सकते हैं ।

उसी निराकार दयामय परम पिता परमेश्वर ने बड़ी कृपा से अविद्यान्धकार का नाशक, वेदविद्या रूप सूर्य प्रकाशित किया है । सब का आदि कारण वही निराकार परमात्मा है इस लिये संसारस्थ समस्त जीवों को एक मात्र उसी निराकार भगवान् की उपासना करनी चाहिये ।

### ६. सर्वत्र व्यापक ईश्वर

येनस्तत् पश्यन्निहितं गुहा सद् यत्र विश्वं भवत्येक नीडम् ।  
तस्मिन्निदं सञ्च विचैति सर्वं स ओतः प्रोतश्च विभूः प्रजासु ॥

यजु० ३२ । ८ ।

शब्दार्थः—( येनः ) ज्ञानी मनुष्य ( तत् ) उस ( गुहानिहितं ) गुप्त स्थान में, अथवा बुद्धि में रहने वाले, तथा ( सत् ) त्रिकालाबाधित

वित्य ब्रह्म को ( पश्यत् ) देखता है । ( यत्र ) जिस ब्रह्म में ( विश्वं ) सब जगत् ( एक नीडम् ) एक आश्रय को ( भवति ) प्राप्त होता है ( तस्मिन् ) उस ब्रह्म में ( इदं सर्वं ) यह सब जगत् ( सं एति च ) एकत्रित होता है ( वि ए ति च ) और पृथक् भी होता है । ( सः ) वह परमात्मा ( प्रजासु ) सब प्रजाओं में ( विभूः ) सर्वत्र व्यापक है और ( ओतः प्रोतः च ) कपड़े में ताने और बाने के समान सर्वत्र समाया हुआ है ।

शिक्षा:—ज्ञानी मनुष्य ही उस सर्वत्र व्यापक, निराकार परमेश्वर को अनुभव कर सकता है । सृष्टि की उत्पत्ति, स्थिति और प्रलय का एक मात्र कारण वही है । वह परमेश्वर जड़ चेतन सभी के रोम रोम में रम रहा है ।

### ७. अनादि ईश्वर

वय मु त्वामपूर्व्यं स्थूरं न कच्चिद् भरन्तोऽवस्यवः ।

वाज्रं चित्रं हवामहे ॥

साम० १ । १ । २२ ।

शब्दार्थ:—हे ( अपूर्व्यं ) अनादे ! परमात्मन् ! अर्थात् जिससे पूर्व कोई नहीं था, ( वज्रिन् ) पाप निवारक प्रभो ! ( अवस्यवः वयं ) रक्षा के अभिलाषी हम लोग ( त्वाम् उ ) तुझ ही ( चित्रं ) अद्भुत ( स्थूरं ) अविनाशी का ( हवामहे ) कामना पूर्वक आह्वान करते हैं । ( न ) जिस प्रकार दूसरे रक्षाभिलाषी जन ( कश्चित् स्थूरं भरन्तः ) किसी महा पुरुष का आश्रय करते हैं ।

शिक्षा:—परमात्मा की स्मृति पापों से दूर रखने के लिये प्रेरित करती है । परमेश्वरके सिवाय अनादि और कोन है जिसकी भक्तिकी जावे ?

## ८. अनन्त ईश्वर

अनन्तं विततं पुरुत्रानन्त मन्तवच्चा समन्ते ।

ते नाकपालश्चरति विचिन्वन् विद्वान् भूत मुत भव्यमस्य ॥

अथर्व० १० । ८ । १२ ।

शब्दार्थः—( अनन्तं ) अन्तरहित ईश्वर ( पुरुत्रा ) सर्वत्र ( विततं ) फैला हुआ है । ( समन्ते ) मिले हुवे ( अनन्तं ) अनन्त और ( अन्तवत् च ) अन्त वाला ( ते ) इन दोनों को ( विचिन्वन् ) अलग अलग करता हुआ ( उत अस्य भूतं भव्यम् ) और इसके भूत और भविष्य को ( विद्वान् ) जानने वाला ( नाकपालः ) सुख का पालन कर्त्ता हो कर ( विचरति ) विचरता है ।

शिक्षाः—इस सान्त अर्थात् मर्यादित जगत् में अनन्त अर्थात् मर्यादा रहित असीम परमेश्वर फैला हुआ है । इस प्रकार अनन्त और सान्त दोनों एक दूसरे के साथ मिले हुवे हैं ।

## ९. अविनाशी ईश्वर

स नो विभावा चक्षणिर्न वस्तोरग्निर्वदारु वेद्यश्चनो धात् ।

विश्वायुर्यो अमृतो मर्त्येषूषभुद् भूदतिथिर्जातवेदाः ॥

श्रुक्० ६ । ४ । २ ।

शब्दार्थः—( यः ) जो ( वस्तोः ) दिन और ( चक्षणिः ) प्रकाशक सूर्य तथा ( अग्निः न ) अग्नि की भांति ( विभावा ) विशेष प्रकाश वाला, ( विश्वायुः ) संपूर्ण संसार को ज्ञान तथा आयु देने वाला, ( उषभुत् ) उषा काल में उपासनीय ( अतिथिः ) निरन्तर ज्ञानवान् ( जातवेदाः ) प्रत्येक पदार्थ में विद्यमान परमेश्वर ( मर्त्येषु अमृतः ) विनाशी पदार्थों में अमर अर्थात् अविनाशी ( नः ) हमको ( वन्दारु )

प्रशंसनीय ( चनः ) अस्मादि पदार्थ ( धात् ) देता है ( सः वेद्यः भूत् )  
वही जानने विचारने और प्राप्त करने योग्य है ।

शिक्षाः—परमात्मा की उपासना का “ उपा काल ” ही सर्वश्रेष्ठ  
अवसर है । वह अनर, अविनाशी परम देव प्रत्येक पदार्थ में  
प्रविष्ट है । वही एक मात्र उपास्य है ।

### १०. ज्ञानी ईश्वर

अयं कविरकविषु प्रचेता मर्त्येष्वग्निरमृतो निधायि ।  
स मा नो अत्र जुहुरः सहस्वः सदा त्वे सुमनसः स्याम ॥

अ० ७ । ४ । ४ ।

शब्दार्थः—(अयं प्रचेताः अग्निः) यह ज्ञानी अग्नि (अकविषु कविः)  
अज्ञानियों में ज्ञानी ( मर्त्येषु अमृतः ) मरने वालों में अमर अर्थात्  
अविनाशी ( निधायि ) हृदय में धारण करने योग्य है । हे (सहस्वः)  
बल वाले ! ( त्वां ) तेरे विषय में (सदा) सदैव हम (सुमनसः स्याम)  
मन का उत्तम भाव धारण करें । अतएव ( सः ) वह परमेश्वर ( नः )  
हमारी ( मा जुहुरः ) हिंसा न करे ।

शिक्षाः—परमात्मा ज्ञानी, अविनाशी, बल शाली है और ज्ञानियों  
द्वारा सदैव हृदय में अनुभव किया जा सकता है ।

### ११. आनन्दी ईश्वर

अकामो धीरो अमृतः स्वयंभू रसेन तृप्तो न कुतश्चनोनः ।  
तमेव विद्वान् न विभाय मृत्योरात्मानं धीरमजरं युवानम् ॥

अथर्व० १० । ८ । ४४ ।

शब्दार्थः—( अकामः ) निष्काम ( धीरः ) धैर्यवान् ( अमृतः )  
अमर ( स्वयंभूः ) स्वयं होने वाला अर्थात् अनादि ( रसेन तृप्तः ) रस

से तृप्त अर्थात् आनन्द मय ( कुतश्चन न ऊनः ) कहीं से भी न्यून नहीं है । ( तं एव धीरं ) उसी ज्ञानी और धीर (अजरं) अजर (युवानं) सदा युवा ( आत्मानं ) सर्वत्र व्यापक परमेश्वर को ( विद्वान् ) जानने वाला ( मृत्योः ) मृत्यु अर्थात् जन्म मरण के चक्र से ( न विभाय ) नहीं डरता है अर्थात् वह अजर और अमर होकर रहता है ।

शिक्षा:—परमात्मा सच्चिदानन्दस्वरूप परम आनन्दमय है । उसमें कोई कमी नहीं है । वह सब से बड़ा है अर्थात् देवों का देव, महादेव है । उसी की उपासना करनी चाहिये ।

## १२. शुद्ध ईश्वर

एतो न्विन्द्रं स्तवाम शुद्धं शुद्धेन साप्ता ।

शुद्धैरुक्थैर्वावृध्वांसं शुद्ध आशीर्वान् ममत्तु ॥

ऋक० ८ । १५ । ७ ।

शब्दार्थ:—( एत उ ) आओ ! आर्य लोगो ! हम सब ( शुद्धेन साप्ता ) पवित्र साम मन्त्रों से ( शुद्धं इन्द्रं नु स्तवाम ) शुद्ध, परम ऐश्वर्य सम्पन्न भगवान् की ही स्तुति करें और ( शुद्धैः उक्थैः ) शुद्ध वेद वचनों के द्वारा ( वावृध्वांसं ) सर्वदोषरहित परमेश्वर की स्तुति करें । ( शुद्धः आशीर्वान् ममत्तु ) वह पवित्र तथा आश्रय दाता परमेश्वर सब को सुख देता है ।

शिक्षा:—परमात्मा सर्वथा शुद्ध और अत्यन्त पवित्र है । वही एक मात्र निर्दोष उपास्य ब्रह्म है । उसकी उपासना के लिये शुद्ध और निर्दोष वेद मन्त्रों का ही आश्रय लेना चाहिए । लौकिक कवियों की वाणी में वह बल और ओज नहीं हो सकता है, अतएव वेद मन्त्रों द्वारा ही परमेश्वर की स्तुति करनी चाहिये ।

## १३. न्यायकारी ईश्वर

शं नो मित्रः शं वरुणः शं नो भवत्वयमा ।

शं न इन्द्रो बृहस्पतिः शं नो विष्णुरुक्रमः ॥

यजु० ३६ । ६ ॥

शब्दार्थ—( मित्रः ) सबका मित्र ईश्वर ( नः शं ) हम सब का कल्याणकारी हो । ( वरुणः ) सबसे श्रेष्ठ ईश्वर ( शं ) कल्याणकारी हो । ( अयमा ) न्यायकारी ईश्वर ( नः शं ) हम सब का कल्याणकारी ( भवतु ) हो । ( इन्द्रः ) परम ऐश्वर्यवान् ईश्वर ( नः शं ) हम सबका कल्याणकारी हो । ( बृहस्पतिः ) सबसे बड़ी वाणी अर्थात् वेदवाणी का स्वामी ( विष्णुः ) सर्व व्यापक और ( उरु क्रमः ) जिस का क्रम, रचनादि सामर्थ्य महान् है । वह ईश्वर ( नः शं ) हम सबको कल्याणकारी हो ।

शिक्षाः—इस संसार में हमारा सब से बड़ा, सर्व श्रेष्ठ मित्र वही न्यायकारी परमेश्वर है । आत्म-कल्याण के लिए एक मात्र उसी सर्व व्यापक परमेश्वर की उपासना करनी चाहिए ।

## १४. दयालु ईश्वर

यो मृळ्याति चक्रुषे चिदागो वयं स्याम वरुणे अनागाः ।

अनु व्रतान्यदिते क्रंधन्तो यूयं पात स्वस्तिभिः सदा नः ॥

श्वक्० ७ । ८७ । ७ ।

शब्दार्थ—( यः ) जो प्रभु ( आगः चक्रुषेचित् ) अपराध करने वाले के प्रति भी ( मृळ्याति ) दया बनाये रखता है ( वरुणे ) उस सर्व श्रेष्ठ भगवान् के समीप ( वयं अनागाः स्याम ) हम मनुष्य अपराध विहीन होकर रहें । ( अदितेः ) उस अखण्ड सर्व व्यापी देव के

( व्रतानि अनु ) विविध सत्यादि व्रतों के अनुकूल ( ऋधन्तः ) आचरण करें । हे दिव्यगुण युक्त महापुरुषो ! ( यूयं ) आप सब ( नः ) हम उपासकों को ( स्वस्तिभिः ) विविध मंगलमय आशीर्वाद देकर ( पात ) रक्षा करें ।

शिक्षा:—परमात्मा अपराधी को दण्ड देकर भी बड़ी दया करता है क्योंकि वह अनिष्ट से बच जाता है और तभी परमेश्वर दयालु कहाता है ।

### १५. अजन्मा ईश्वर

शनो अज एकपाद् देवो अस्तु शं नो ऽहिर्वुध्न्यः शं समुद्रः ।  
शं नो अपां नपात् पेरुस्तु शं नः पृथिनर्भवतु देवगोपाः ॥

श्रुक् ७ । ३५ । १३ ॥

शब्दार्थ—(अजः) अजन्मा परमेश्वर ( एक पात् ) एक पाद में ही सम्पूर्ण ब्रह्माण्ड को धारण कर रहा है । वह ( नः ) हमारे लिए ( शं ) कल्याणकारी ( अस्तु ) हो । ( बुध्न्यः अहिः नः शं ) अन्तरिक्ष में होने वाले मेघ हमारे लिए कल्याणकारी हों । ( समद्रः शं ) समुद्र सुखदायी हो । ( नपात् अपां पेरुः ) पाद रहित होकर जलों को पार करने वाली अर्थात् नौका, जहाज़ आदि ( नः शं ) हमारे सुख कारक हों । ( देवगोपाः पृथिः वः शं भवतु ) सूर्यादि की रक्षा करने वाला अन्तरिक्ष हमारे लिए सुखकारी हो ।

शिक्षा:—परमात्मा अजन्मा है । यह सारा विश्व उस प्रभु के एक पाद में ही समाया हुआ है । परमात्मा इस सकल ब्रह्माण्ड से बहुत बड़ा है । तभी “एकपात्” परमात्मा के लिए विशेषण आता है । यजुर्वेद के ३१ अध्याय मंत्र ३ में भी कहा है:—

“ पादो ऽह्य विश्वा भूतानि त्रिपादस्यामृतं दिवि । ”

१६. उत्पत्ति, पालन और विनाशकारी ईश्वर

स हि क्रतुः समर्यः स साधुः स मित्रो न भूदद्भुतस्य रथीः ।  
तं मेधेषु प्रथमं देवयन्ती विश उप ब्रुवते दस्ममारीः ॥

अक्० १ । ७७ । ३ ॥

शब्दार्थः—( सः क्रतुः ) वह कर्ता है, ( स मर्यः ) वह मारक अर्थात् संहारक है, ( सः साधुः ) वह साधक अर्थात् धारक है, वह ( मित्रः न ) मित्र के समान ( अद्भुतस्य रथीः ) अद्भुत सृष्टि को रथ बना कर उस पर आरूढ होने वाला है । ( मेधेषु प्रथमं तं ) यज्ञों में मेधा बुद्धि से सर्व प्रथम जानने योग्य ( दस्मं ) दशतीश देव को ( देवयन्तीः आरीः विशः ) देवता बनने की इच्छा करने वाले उन्नतिशील प्रजागण ( उप ब्रुवते ) उपासना करते हैं ।

शिक्षाः—परमेश्वर का कर्म जगत् की उत्पत्ति पालन और विनाश करना है । वही सबका सच्चा मित्र है । संसार रूपी रथ पर वह सवार है । जो उन्नति के इच्छुक संश्रमी लोग दिव्यगुणों को धारण करना चाहते हैं उनको एक मात्र दिव्य भगवान् की ही स्तुति करनी चाहिए ।

१७-पाप पुण्य फल टाता ईश्वर

यदङ्ग दाशुषे त्वमग्ने भद्रं करिष्यसि ।

तत्रेत्तत् सत्यमङ्गिरः ॥

अक्० १ । १ । ६ ॥

शब्दार्थः—हे ( अङ्गिरः ) प्राण प्रिय ! ( अंग ) परम प्रिय ! मित्र ! ( अग्ने ) सर्वज्ञ प्रभो ! ( यत् ) जो ( त्वं ) तू ( दाशुषे ) दान

आदि पुण्य कर्म करने वाले के लिए (भद्र करिष्यसि) कल्याण ही करता है । ( तत् ) वह ( तव ) तेरा ( सत्यं इत् ) अटल नियम ही है ।

शिक्षा:—परमेश्वर का यह अटल नियम है कि जो जैसा कर्म करेगा उसको वैसा ही फल अवश्य मिलेगा । किये हुये पाप पुण्य का फल भोगना ही वैदिक आदर्श है । वैदिक आदर्श में गंगास्नान आदि से पाप नहीं मिटते हैं । अन्य शास्त्रों में भी तो कहा है:-

“ अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम् ”

अर्थात् किए हुये शुभ और अशुभ कर्म का फल तो अवश्य ही भोगना पड़ता है । भक्त शिरोमणि तुलसीदासजी ने भी कहा है:-

“कर्म प्रधान विश्व रचि राखा ।

जो जस करहि सो तस फल चाखा ॥

टिप्पणी:—महर्षि दयानन्द ने ईश्वर का जो लक्षण किया है वह इतना तर्क और प्रमाण से युक्त है जो संसार की किसी भी धर्म पुस्तक में उल्लब्ध नहीं होता है । आर्य पुरुषों को ईश्वर के इन गुण, कर्म स्वभाव और स्वरूपों की सत्यता हृदय से अनुभव करने के लिए प्रतिदिन श्रद्धा से उपासना करनी चाहिए ।

२ धर्म:—जिसका स्वरूप ईश्वर की आज्ञा का यथावत् पालन और पक्षपात रहित न्याय सर्वहित करना है जो कि प्रत्यक्षादि प्रमाणों से सुपरीक्षित और वेदोक्त होने से सब मनुष्यों के लिये यही एक मानना योग्य है उसको धर्म कहते हैं ।

३. अधर्म:—जिसका स्वरूप ईश्वर की आज्ञा को छोड़कर और पक्षपात सहित अन्यायी हो के बिना परीक्षा करके अपना ही हित करना है जो अविद्या, हठ, अभिमान, क्रूरतादि दोष युक्त होने के

कारण वेदविद्या से विरुद्ध है और सब मनुष्यों को छोड़ने के योग्य है वह अधर्म कहाता है ।

[ स्वमन्तव्य० ३ ]—जो पक्षपात रहित न्याया चरण सत्यभाषणादियुक्त ईश्वराज्ञा वेदों से अविरुद्ध है उसको “ धर्म ” और जो पक्षपात सहित अन्यायाचरण मिथ्या-भाषणादि ईश्वराज्ञा भंग वेद विरुद्ध है उसको “ अधर्म ” मानता हूं ।

### १८-धार्मिक वेदानुकूल कर्म

अव्यसश्च व्यचसश्च बिलं विष्यामि मायया ।

ताभ्यामुद्धृत्य वेदमथ कर्माणि कृण्महे ॥

अथर्व० १.६ । ६८ । १ ॥

शब्दार्थः—( अव्यसः ) अव्यापक ( च ) और ( व्यचसः ) व्यापक ईश्वर के ( बिलं ) भेद को ( मायया ) बुद्धि द्वारा ( विष्यामि ) खोलता हूं । ( ताभ्याम् ) उन दोनों से ( वेदं ) वेद, ज्ञान, धर्म और अधर्म को ( उद्धृत्य ) ऊपर उठाकर ( अथ ) इसके बाद ( कर्माणि ) वेदानुकूल, धर्म संगत कार्यों को ( कृण्महे ) हम करते हैं ।

शिक्षाः—अव्यापक जीव और प्रकृति एवं व्यापक केवल मात्र ब्रह्म के भेद को पूर्णतया बुद्धि द्वारा समझकर पक्षपात शून्य हो के वेदानुकूल कर्मों का आचरण करना ही धर्म है और वेद विरुद्ध कामों में ही फँसकर अविद्या आदि में पड़े रहना अधर्म है ।

४ पुण्यः—जिसका स्वरूप विद्यादि शुभगुणों का दान और सत्य भाषणादि सत्याचार करना है उसको पुण्य कहते हैं ।

### १९-विद्या सत्यादि का आचरण

सुविज्ञानं चिकित्तेप जनाय सच्चासच्च वचसी पस्पृधाते ।

तयोर्यत् सत्यं यतरद्वजीयस् तदित् सोमोऽवति हन्त्या सत् ॥

ऋक्० ७ । १०४ । १२ ॥

**शब्दार्थः—**( चिकितुषे ) विद्वान् विवेकी ( जनाय ) जन के लिए ( सुविज्ञानम् ) यह सहज रूप से जानने योग्य है कि ( सत् च असत् च ) सत् और असत् ( वचसी ) दोनों प्रकार के वचन ( पस्पृधाते ) परस्पर स्पर्धा रखते हैं ( तयोः ) उन सत् और असत् दोनों में ( यत् सत्यम् ) जो सत्य वचन है ( यतरत् ) और जो ( ऋजीयः ) ऋजुतम अर्थात् अत्यन्त सरल है ( तत् इत् ) उसी की ( सोमः अवति ) परमात्मा रक्षा करता है ( असत् हन्ति ) और असत्य का हनन करता है।

**शिक्षाः—**इस जगत् में जितने शुभगुण हैं उनको ही विद्वान् जन पुण्य कहते हैं। एवं परमात्मा पुण्यकारी मनुष्यों की ही रक्षा करता है, सबसे बड़ा पुण्य तो सत्याचरण है।

**५ पापः—**जो पुण्य से उलटा और मिथ्याभाषणादि करना है उस को पाप कहते हैं।

### २०-पाप से पृथक् करण

यदि जाग्रत् यदि स्वपन्नेन एनस्याऽकरम् ।

भूतं मा तस्माद् भव्यं च द्रुपदादिषु मुञ्चताम् ॥

अथर्व० ६। ११५। २ ॥

**शब्दार्थः—**( यदि जाग्रत् ) यदि जागते हुवे और यदि ( स्वपत् ) सोते हुवे ( एनस्यः एनः ) पाप द्वारा उत्पन्न पाप ( अकरं ) मैंने किया हो वह ( भूतं ) भूत कालीन हो अथवा ( भव्यं ) भविष्य से संबन्ध रखता हो उससे ( द्रुपदात् इव ) काष्ठ के बन्धन से छूटने के समान ( मुञ्चतां ) मुझको उससे छुड़ालें।

**शिक्षाः—**पाप जागते और सोते दोनों ही दशाओं में होता रहता है।

सब पापों का मूल अभिमान और मिथ्या भाषण है इसलिए इनसे छूटने के लिए निरन्तर पुरुषार्थ करना चाहिए।

६. सत्य भाषणः—जैसा कुछ अपने आत्मा में हो और असम्भवादि दोषों से रहित करके सदा वैसा ही बोले उसको सत्य भाषण कहते हैं ।

७. मिथ्या भाषणः—जो कि सत्यभाषण अर्थात् सत्य बोलने से विरुद्ध है उसको मिथ्या भाषण कहते हैं ।

टिप्पणीः—( सत्य ) अर्थात् जो त्रिकाल बाध जिसका कभी नाश नहीं होता [ सत्यार्थ० समु० ८ ]

वह सत्य नहीं कहाता जो सत्य के स्थान में असत्य और असत्य के स्थान में सत्य का प्रकाश किया जाय किन्तु जो पदार्थ जैसा है उस को वैसा ही कहना, लिखना और मानना “ सत्य ” कहाता है ।  
( सत्यार्थ० भूमिका )

## २१-सत्य का गौरव

ऋतावान ऋतजाता ऋतावृधो घोरासो अनृतद्विषः ।

तेषां वः सुम्ने सुच्छर्दिष्टमे नरः स्याम ये च सूरयः ॥

ऋक्० ७ । ६६ । १३ ।

शब्दार्थः—हे संसारी जीवो ! (ऋतावानः) सत्य के ही पक्षपाती, (ऋतजाताः) सत्य की रक्षा के लिये जिनका जीवन है, (ऋतावृधः) जो सदा सत्य की रक्षा और वृद्धि में रत रहते हैं, (घोरासः) अत्यन्त घोर रूप धारण करके जो (अनृतद्विषः) अनृत अर्थात् मिथ्याभाषणादि से द्वेष करते हैं, अर्थात् सदैव सत्याग्रही बनकर असत्य का विनाश करने के लिए प्राण तक होम देते हैं (तेषां वः) उन सब मनुष्यों की (सुच्छर्दिष्टमे) अत्यन्त सुखकारी (सुम्ने) शरण में (नरः स्याम) हम सब मनुष्य सदैव रहें (ये च सूरयः) और जो ऐसे ही अन्य महा विद्वान् पुरुष हैं हम उनको छत्रच्छाया में रहें ।

**शिक्षा:—**सत्य की रक्षा के लिए सारा जीवन लगाये बिना सत्य और धर्म की रक्षा नहीं होती है। असत्य के साथ घोर द्वेष किए बिना उससे छुटकारा भी नहीं मिलता है। सच्चा सत्याग्रही सत्य की रक्षा और वृद्धि के लिए सर्वस्व का त्याग कर देता है क्योंकि सत्य से बढ़कर धर्म नहीं है और असत्य से बड़ा पाप नहीं है।

महर्षि मनुने भी कहा है:—

सत्यान्नास्ति परो धर्मः नानृतात् पातकं परम् ॥

इसलिए संसारस्थ सब जीवों को सच्चा सत्याग्रही बनना चाहिए ॥

८. विश्वास:—जिसका मूल अर्थ और फल निश्चय करके सत्य ही हो उसका नाम विश्वास है।

६. अविश्वास:—जो विश्वास से उलटा है जिसका तत्व अर्थ न हो वह अविश्वास कहाता है।

२२. सत्य की जननी श्रद्धा

श्रद्धयाग्निः समिध्यते श्रद्धया हूयते हविः ।

श्रद्धां भगस्य मूर्धनि वचसा वेदयामसि ॥

अक्० १०।१५१।१।

**प्रबोधार्थ:—**(श्रद्धया) श्रद्धा से (अग्निः समिध्यते) अग्नि प्रदीप्त किया जाता है। (श्रद्धया हूयते हविः) श्रद्धा से ही हवन सामग्री का होम तथा अन्न आदि पदार्थों का दान किया जाता है (भगस्य मूर्धनि) ऐश्वर्य के शिर पर हम सब (श्रद्धां) श्रद्धा को ही (वचसा वेदयामसि) प्रशंसा के साथ मानते हैं।

**शिक्षा:—**श्रद्धा को आजकल विश्वास शब्द से व्यवहार में लाते हैं।

जब श्रद्धा होगी तभी मनुष्य अपना कर्तव्य पूर्ण कर सकता है।

श्रद्धा के अन्दर अद्भुत बल है इसी लिए श्रद्धा को ऐश्वर्य के

शिर पर बतलाया गया है। आजकल श्रद्धा को अन्धविश्वास कहने वाले श्रद्धा के महत्व को नहीं समझते हैं। आर्य पुरुषों में यदि तर्क के साथ श्रद्धा का बल भी उतना ही बढ़ जावे तो सोने में सुगन्ध हो जावे। यजुर्वेद में “श्रद्धया सत्य माप्यते” ऐसा कहा है अर्थात् सत्य की प्राप्ति श्रद्धा से ही होती है। श्रद्धा शब्द की रचना ही सत्य मूलक है। “श्रत् सत्यं दधाति इति श्रद्धा” अर्थात् सत्य को धारण करने की शक्ति है ही श्रद्धा में—गीता में लिखा है:—“श्रद्धावान् लभते ज्ञानं” एवं “अज्ञश्च अश्रद्धधानश्च संशयात्मा विनश्यति” इन पुण्य वचनों से श्रद्धा का महत्व प्रकट होता है। ऋग्वेद में तो “श्रद्धासूक्त” ही अलग उपलब्ध होता है। आर्य पुरुषों को प्रतिदिन हवन के साथ “श्रद्धासूक्त” का भी पाठ करना चाहिए। जिससे तर्क के साथ श्रद्धा का भी महत्व स्मरण होता रहे।

### २३. हृदय की शक्ति श्रद्धा

श्रद्धां देवा यजमाना वायु गोपा उपासते ।

श्रद्धां हृदय्याऽकृत्या श्रद्धयाविन्दते वसु ॥

ऋ० १० । १२१ । ४ ॥

शब्दार्थः—(देवाः यजमानाः) दिव्य यजमान (श्रद्धां) श्रद्धा को प्राप्त होते हैं। (वायु गोपाः) प्राण वायु से रक्षित होने वाले अर्थात् प्राणायाम करने वाले योगी जन श्रद्धा से ही उपासना करते हैं। (हृदय्या आकृत्या) हृदय के उच्च भाव से ही (श्रद्धा) को प्राप्त किया जाता है और श्रद्धा से ही (वसु विन्दते) धन प्राप्त होता है।

**शिक्षा:—**केवल हवन (यज्ञ) अर्थात् परोपकार के कर्म ही नहीं अपितु प्राणायाम आदि प्राणापान का यज्ञ करने वाले परमार्थी योगी लोग भी श्रद्धा से ही फली भूत होते हैं। श्रद्धा की उत्पत्ति हृदय की उच्च भावनाओं से ही होती है। इसलिए सम्पूर्ण व्यक्तिगत और समष्टि गत उन्नति के लिए श्रद्धा ही एकमात्र भावनीय है।

**१०. परलोक:—**जिसमें सत्य विद्या से परमेश्वर की प्राप्ति हो और उस प्राप्ति से इस जन्म वा पुनर्जन्म और मोक्ष में परम सुख प्राप्त होता है उसको परलोक कहते हैं।

**११. अपरलोक:—**जो परलोक से उलटा है जिसमें दुःख विशेष भोगना होता है वह अपर लोक कहाता है।

### २४. पुनर्जन्म या परलोक

अपानति प्राणति पुरुषो गर्भे अन्तरा ।

यदा त्वं प्राण जिन्वस्यथ स जायते पुनः ॥

अथर्व० ११ । ४ । ६ ॥

**शब्दार्थ:—**( पुरुषः ) मनुष्य ( गर्भे अन्तरा ) गर्भ के अन्दर ( प्राणति ) श्वास लेता है और ( अपानति ) उच्छ्वास छोड़ता है। हे प्राण ! जब तू ( जिन्वसि ) प्रेरणा करता है। ( अथ ) तब ही ( सः ) वह ( पुनः जायते ) फिर उत्पन्न होता है।

**शिक्षा:—**गर्भ के अन्दर ही प्राणी जन्म ग्रहण करता है। जब जब पूर्व जन्म के संस्कारों का प्रभाव प्रकट होता है तब तब प्राणी पुनर्जन्म लेता है। पुनर्जन्म की कल्पना इस वेद मन्त्र में “ सः पुनः जायते ” अर्थात् यह फिर उत्पन्न होता है कह कर भलीभांति पुष्ट होती है। पर लोक और पुनर्जन्म एक

ही बात हैं चाहे प्राणी जन्म धारण करके दुःख सुख भोगने के लिए यहां आवे अथवा मोक्ष का परमानन्द भोगने के लिए मुक्ति की दशा में रहे ।

१२. जन्मः—जिसमें किसी शरीर के साथ संयुक्त होके जीव कर्म करने में समर्थ होता है उसको जन्म कहते हैं ।

### १५. जीवन और प्राण वायु

आत्मा देवानां भुवनस्य गर्भो यथावशं चरति देव एषः ।

घोष इदं शृण्वरे न रूः तस्मै वाताय हविषा विधेम ॥

अ० १० । १६८ । ४ ॥

आवृत्तः—( देवानां आत्मा ) इन्द्रियों का जीवन रूप आत्मा भुवनस्य गर्भः ) उत्पन्न होने वाले पदार्थों का केन्द्र रूप ( एष देवः ) यह देव ( यथावशं चरति ) अपनी इच्छा से संचार करता है । ( अस्य घोषाद् ) इस की केवल आवाज़ ही ( शृण्वरे ) सुनाई देती है ( न रूः ) परन्तु इसका रूप नहीं दिखाई देता है । ( तस्मै वाताय ) इस प्रकार के प्राण वायु के लिए ( हविषा विधेम ) हवन [ यज्ञ ] अर्थात् परोपकार के द्वारा सदैव बल प्राप्त करें ।

शिक्षाः—इस शरीर में जीवन का चिन्ह प्राण वायु है जब तक सांस चलती रहती है तभी तक मनुष्य जीवित समझा जाता है । “ जब तक सांस तबतक आस ” आत्मा का स्वरूप दिखाई नहीं देता तो भी प्राण और अपान आदि पांच वायुगणों की आवाज़ छिपती नहीं है । इस प्राण वायु को बलवान् करने के लिए सारा जीवन परोपकारमय ( यज्ञमय ) बनाना चाहिये । वह वैदिक आदर्श है । यही वैदिक आदेश है ।

१३. मरणः—जिस शरीर को प्राप्त होकर जीव क्रिया करता है उस शरीर और जीव का किसी काल में जो वियोग हो जाना है उसको मरण कहते हैं ।  
( स्वमन्तव्य० ४४, ४५ )

## २६ मृत्यु पर विजय

मृत्युरीशे द्विपादां मृत्युरीशे चतुष्पादाम् ।

तस्मात्त्वां मृत्युर्गोपते रुद्ररामि स मा बिभेः ॥

अर्थ० ८ । २ । २३ ॥

शब्दार्थः—(द्विपादां चतुष्पादां) द्विपाद तथा चतुष्पाद सभी प्राणियों पर ( मृत्युः ) मृत्यु अर्थात् मरण ( ईशे ) शासन करता है । ( तस्मान् गोपतेः ) अतएव जितेन्द्रिय पुरुष से ( मृत्योः त्वां रुद्ररामि ) तुझ मृत्यु को ऊपर उठाता हूँ ( स मा बिभेः ) वह जितेन्द्रिय पुरुष मृत्यु से मत डरे । गोपतिः=( गो ) इन्द्रियां ( पतिः ) रक्षक ।

शिक्षाः—मृत्यु तो एक दिन होती ही है क्योंकि जिसका जन्म होता है उसका मरण अनिवार्य है । परन्तु जितेन्द्रिय पुरुष ही मृत्यु के भय को दूर भगाकर मृत्युंजय बन सकते हैं ।

उदाहरणार्थः—ब्रह्मर्षिकृष्ण, देवर्षिशंकराचार्य, महर्षिदयानन्द, और राजर्षि श्रद्धानन्दजी के जीवन और मरण पर दृष्टि पात करना चाहिये ।

१४. स्वर्गः—जो विशेष सुख और सुखकी सामग्री को जीव का प्राप्त होना है वह स्वर्ग कहाता है ।

## २७. स्वर्ग मय ईश्वर

नाकस्य पृष्ठे अधितिष्ठतिभितो यः पृणाति स ह देवेषु गच्छति ।  
तस्मा आपो घृतमर्षन्ति सिन्धवस् तस्मा इयं दक्षिणा पिबन्ते सदा ॥

ऋ० १ । १२५ । ५ ॥

शब्दार्थः—( यः ) जो ( नाकस्य पृष्ठे ) सर्व सुख का आधार ( श्रितः ) सर्वाश्रय होकर ( अधितिष्ठति ) सर्वोपरि बिराजमान है ( सः ) वह ही ( देवेषुगच्छति ) देवों में पहुँचता है और ( पृणाति ) पूर्ण करता है ( तस्मै ) उसी के लिए ( सिन्धवः ) नदियाँ ( वृत्ते आपः ) बहते हुवे झरने ( अर्पन्ति ) झरते हैं और उम्मी के लिए ( दक्षिणा ) दान आदि ( पिन्वते ) दिया जाता है ।

शिक्षाः—स्वर्ग सुख विशेष का नाम है । यह कोई अलग लोक नहीं है । यहां इसी जगत् में सर्वत्र स्वर्ग और नरक हैं । जो मनुष्य अनासक्ति पूर्वक निष्काम भाव से सर्व कार्यों को ईश्वरार्पण करके फलाकांक्षा की चिन्ता न करता हुआ अपने जीवन को विताता है उसके लिए सांसारिक सभी सुख हस्तामलक वत् सदैव उपस्थित रहते हैं । वे सच्चे स्वर्ग का उपभोग कर सकते हैं—जो ईश्वर को ही जगत् की रचना में सर्वत्र व्यापक समझकर सर्वत्र उसी की शक्ति का अनुभव करते हैं और जीवन विताते हैं ।

१५. नरक—जो विशेष दुःख और दुःख की सामग्री को जीव का प्राप्त होना है उसको नरक कहते हैं ।

( स्वमन्तव्य० ४२, ४३ )

## २८. पापमोक्षण

परोपेहि मनस्पाप किमशस्तानि शंससि ।

परे हि नत्वा कामये वृत्तां बनानि संचर गृहेषु गोषु मे मनः ॥

अथर्व० ६ । ४५ । १ ॥

शब्दार्थः—हे ! ( मनस्पाप ) मन के पाप ! ( परोपेहि ) दूर चला जा ( किम् अशस्तानि शंससि ) क्या बुरी वासनायें बताता है ?

( परेहि ) दूर हट जा ( न त्वा कामये ) तुझको मैं नहीं चाहता ( वृक्षान् बनानि संचर ) बनों और वृक्षों में फिरता रह । ( मे मनः ) मेरा मन ( गृहेषु ) गृह कार्यों में ( गोषु ) और गो अर्थात् वाणी, पृथिवी और गाय आदि पशुओं की सेवा में लगा हुआ है ।

शिक्षा:—समस्त दुःखों की जननी मानसिक पाप वासना है और वही नरक मय जीवन को अनुभव कराती है इसलिए इस मन्त्र द्वारा मनमें पाप के उपस्थित होते ही उसको डांट डपट कर भगा देना चाहिए । इस मन्त्र का सदुपयोग अवश्य फल दिखावेगा यह अपना अनुभव है । इस मन्त्र में मनको संलग्न करने के लिए साधारण जीवनोपयोगी गृहकार्यों के अतिरिक्त तीन प्रकार की गोसेवा की ओर निर्देश किया है । क्या ही सुन्दर भावना है ! ब्राह्मण वाणी की, क्षत्रिय पृथिवी की और वैश्य गण गाय की सेवा करके समस्त राष्ट्र को उन्नत कर सकते हैं ।

१६. विद्या:—जिससे ईश्वर से लेके पृथिवी पर्यन्त पदार्थों का सत्य विज्ञान होकर उनसे यथा योग्य उपकार लेना होता है इसका नाम विद्या है ।

१७. अविद्या:—जो विद्या से विपरीत है अम अन्धकार और अज्ञान रूप है इसको अविद्या कहते हैं ।

( स्वमन्तव्य० २२ )

## २१. सत्यविद्या

सत्यं बृहद् ऋतमुग्रं दीक्षातपो ब्रह्मयज्ञः पृथिवीं धारयन्ति ।

सा गो भूतस्य भव्यस्य पत्नीऋलोकं पृथिवीं नः कृणोत ॥

अथर्व० १२ । १ । १ ॥

**शब्दार्थः—**( सत्यं ) सत्य ( बृहत् ) बड़ा ( कर्तं ) वेद ( उग्रतपः ) तीक्ष्ण तपस्या, इन्द्र सहन करने की शक्ति ( दीक्षा ) दक्षता, चातुर्य ( ब्रह्म ) ब्रह्म ज्ञान ( यज्ञः ) सत्कार, सेवगति और दान आदि परोपकार के विधान ( पृथिवीं ) पृथिवी को ( भारयन्ति ) धारण करते हैं । ( सा ) वह ( नः ) हमारी ( पृथिवी ) मातृभूमि जो हमारे ( भूतस्य भव्यस्य ) भूत और भविष्य एवं वर्तमान अवस्था की ( पत्नी ) पालन करने वाली है, वह ( नः ) हमारे लिये ( उरु लोकं ) बड़े बड़े स्थान, पद, अधिकार ( कृणोतु ) करे ।

**शिक्षाः—**सत्यविद्या के मुख्य अंग इस मंत्र में बताए गए हैं । मातृभूमि की रक्षा इन सत्य विज्ञानादि साधनों के बिना नहीं होती है । इसलिए इन गुणों की वृद्धि करते हुवे मातृभूमि की रक्षा करनी चाहिये ।

### ३०. अविद्यान्धकार

गूहता गुह्यं तमो वि यात विश्वमत्रिणम् ।

ज्योतिष्कर्त्ता यदुश्मसि ॥

अ० १ । ८६ । १० ॥

**शब्दार्थः—**( गुह्यं तमः ) गाढ़ अन्धकार को ( गूहत् ) बन्द करो ( विश्वं अत्रिणं ) सर्व भक्षी अर्थात् स्वार्थों को ( वि यात ) दूर करो । ( ज्योतिः कर्त्तं ) प्रकाश कीजिए ( यत् उश्मसि ) जो हम चाहते हैं ।

**शिक्षाः—**अविद्या के गाढ़ अन्धकार को दूर करना चाहिये । देश में स्वार्थियों से बचना चाहिये । सब को व्यक्तिगत और सामाजिक एवं दैशिक उन्नति के लिए प्रकाश के सन्मार्ग में प्रवृत्त होना चाहिये ।

१८. सत्पुरुषः—जो सत्यप्रिय धर्मात्मा विद्वान् सबके हितकारी और महाशय होते हैं वे सत्पुरुष कहाते हैं ।

### ३१. वेद प्रचारक महाशय

प्र नूनं ब्रह्मणस्पति मंत्रं वदत्युक्थ्यम् ।

यस्मिन्निन्द्रो वरुणो मित्रो अर्यमा देवा ओकांसि चक्रिरे ॥

श्रुक्० १६।४०।५ ॥

शब्दार्थः—( ब्रह्मणस्पतिः ) वेद वेत्ता प्रचारक ( नूनं ) अवश्यमेव ( उक्थ्यम् ) प्रशंसनीय ( मंत्र ) वेदमन्त्र को ( प्र वदति ) भली प्रकार व्याख्या करके लोगों में प्रकाशित करता है । ( यस्मिन् ) जिस मन्त्र के अधीन ( इन्द्रः ) परमेश्वर्य युक्त राजा ( वरुणः ) सर्व श्रेष्ठ ब्राह्मण ( मित्रः ) सर्व रक्षक क्षत्रिय ( अर्यमा ) न्याय प्रिय वैश्य वर्ग ( देवाः ) तथा अन्य विद्वान् लोग ( ओकांसि ) स्थान, आश्रम ( चक्रिरे ) बनाते हैं ।

शिक्षाः—जो सत्यप्रिय धर्मात्मा विद्वान् सत्पुरुष और महान् आशय वाले होते हैं वे पवित्र वेद मन्त्रों द्वारा ही प्रचार करते हैं सम्पूर्ण वर्णाश्रमी वर्ग वैदिक मन्त्रों के अधीन ही अपना व्यवहार करते हैं ।

१.६. सत् संग, कुसंगः—जिस करके झूठ से झूठ के सत्य की ही प्राप्ति होती है उसको सत्संग और जिस करके पापों में जीव फंसे उस को कुसंग कहते हैं ।

### ३२. आनन्द का धाम सत्संग

पुनरेहि वाचस्पते देवेन मनसा सह ।

वसांस्पते निरमय मय्येवास्तु मयि श्रुतम् ॥

अथर्व० १।१।२।

शब्दार्थः—हे ! ( वाचः पते ) वेदवाणी के स्वामी ( देवेन मनसा सह ) दिव्यशक्ति से परिपूर्ण मानस बल के साथ ( पुनः एहि ) वारं बार आ । हे ( वसोः पते ) सकल धनों में श्रेष्ठ विद्या धन के स्वामिन् !

( निरमय ) हमको निरन्तर आनन्दित कर ( श्रुतं ) सकल ज्ञान और विज्ञान ( मयि एव अस्तु ) मेरे अन्दर स्थिर होवे ।

शिक्षा:—वैदिक विद्वानों के सत्संग से ही मनुष्य असत्य से छूट कर सत्य को प्राप्त हो सकता है । इसलिए ऐसे विद्वानों के सत्संग के लिए निरन्तर परमेश्वर से प्रार्थना करनी चाहिए । वेदज्ञ विद्वानों के सत्संग के अनन्तर ही हम कह सकेंगे कि:—

“ इदं ब्रह्म अनुनात् सत्यं उपैमि ”

अर्थात् अब मैं सत्य को प्राप्त करता हूँ ॥

२०. तीर्थ:—जितने विद्याभ्यास, सुविचार, ईश्वरोपासना धर्मानुष्ठान, सत्य का संग, ब्रह्मचर्य, जितेन्द्रियतादि उत्तम कर्म हैं वे सब तीर्थ कहाते हैं क्योंकि इन करके जीव दुःख सागर से तर जा सकते हैं ।

( स्वमन्तव्य • २४ )

### ३३. सुख के साधन

देवानां भद्रा सुमतिर्ऋज्यतां देवानां राति रभिनो निवर्तताम् ।  
देवानां सख्यं मुप सेदिमा वयं देवा न आयुः प्रतिरन्तु जीवसे ॥

अ० १ । ८६ । २ ॥

शब्दार्थ:—(देवानां) विद्वान् लोगों की ( भद्रा सुमतिः ) कल्याणमयी सद बुद्धि हमें प्राप्त हो । ( ऋज्यतां देवानां ) सरल स्वभाव वाले विद्वान् पुरुषों का ( रातिः ) विद्या आदि शुभ दान ( नः ) हम को ( अभिनिवर्तताम् ) प्राप्त हो । ( देवानां ) दिव्य गुण युक्त सज्जनों की ( सख्यं ) मित्रता को ( वयं ) हम सब ( उपसेदिम ) प्राप्त हों । ( देवाः ) विद्वान् देवता स्वरूप लोग ही ( नः जीवसे ) हमारे जीवन के लिये ( आयुः ) दीर्घ आयुष्य ( प्रतिरन्तु ) प्रदान करें ।

शिक्षा:—दुःख से पार तर जाने के साधन तीर्थ कहाते हैं और सुख प्राप्ति के लिये कल्याणमयी सुबुद्धि, शुभ सात्विक दान, पंडित मित्रता और नीरोग एवं दीर्घ जीवन ही चार मुख्य साधन हैं । इस मंत्र में बड़ी सुन्दरता के साथ जीवन की उपयोगी सामग्री का वर्णन किया गया है । आर्य पुरुषों को प्रत्येक सत् कार्य में, सुमति, सुदान, सुसंग और सुजीवन का ध्यान रखना चाहिये ।

२१. स्तुति:—जो ईश्वर वा किसी दूसरे पदार्थ के गुण, ज्ञान, कथन, श्रवण और सत्यभाषण करना है वह स्तुति कहाती है ।

२२. स्तुति का फल:—जो गुण ज्ञान आदि के करने से गुण वाले पदार्थों में प्रीति होती है वह स्तुति का फल कहाता है ।

### ३४. परमात्मा की ही स्तुति

कविमग्निमुपस्तुहि सत्यधर्माण मध्वरे ।

देव ममीव चाननम् ॥ अक्० १ । १२ । ७ ॥

शब्दार्थ:—हे मनुष्यो ! ( अध्वरे ) सकल शुभ कर्म में ( सत्य-धर्माणम् ) सत्य धर्म अर्थात् सत्य सनातन वैदिक धर्म की स्थापना करने वाले ( कवि ) सर्वज्ञ ( देव ) परमदेव परमात्मा को जो ( अमीव चाननम् ) शारीरिक, मानसिक और आत्मिक एवं त्रिविध दोषों का नाश करने वाला है ( उपस्तुहि ) उसकी ही स्तुति और उपासना किया करो ।

शिक्षा:—स्तुति का सुपात्र तो निराकार, सर्वशक्तिमान्, न्यायकारी और अन्तर्यामी परमेश्वर ही है । उसकी स्तुति से परमात्मा में प्रेम उत्पन्न होगा और यही स्तुति का फल है । भगवान् ने वेदों द्वारा सत्य सनातन वैदिक धर्म की स्थापना करदी है ।

भूमण्डल पर स्थित सकल मनुष्यों के लिए एक मात्र यही धर्म माननीय और रक्षणीय है। अन्य कोई नहीं।

२३. निन्दा:—जो मिथ्याज्ञान मिथ्याभाषण झूठ में आग्रहादि क्रिया है जिससे कि गुण छोड़कर उनके स्थान में अपगुण लगाना होता है वह निन्दा कहाती है।

### ३५. निन्दित कर्म

न त्वा रासीयाभिगस्तये वसो न पाप त्वाय सन्त्य ।  
न मे स्तोता मतीवा न दुर्हितः स्यादग्ने न पापया ॥

ऋक० ८ । १६ । २६ ॥

शब्दार्थ:—( वसो ) हे ! सब को वास देने वाले ईश्वर ! ( त्वा ) तुझको ( अभिशस्तये ) मिथ्या ज्ञान, मिथ्यानिन्दा और हिंसा आदि के लिए ( न रासीय ) मैं न पुकारा करूँ ? ( सन्त्य ) हे सर्व भक्तों के लिए एकतम भजनीय परमदेव ! ( पापत्वाय ) अपने किये हुए पापों को मिटाने के लिये भी न पुकारूँ ? ( न मे स्तोता ) और मेरे अन्य जन भी निन्दित कर्मों के लिए आपकी स्तुति न किया करें ? हे ! ( अग्ने ) ज्योतिः स्वरूप ! परमात्मन् ! हमारा ( अमतीवा ) कुमति ( पापया ) पापकामी अर्थात् निन्दा करने वाला ( दुर्हितः ) शत्रु भी ( न स्यात् ) न होवे।

शिक्षा:—मारण, मोहन, उच्चाटन और वशी करणादि जो मिथ्या क्रिया हैं यह सब निन्दित कर्म हैं। ऐसे कार्यों की सिद्धि के लिए परमात्मा की पुकार मचाना व्यर्थ है। अपने आचरणों को इतना पवित्र बनालेना चाहिए कि कोई भी झूठी निन्दा न कर सके। यही भगवान् से प्रार्थना की है।

२४. प्रार्थना:—अपने पूर्ण पुरुषार्थ के उपरान्त उत्तम कर्मों की सिद्धि के लिए परमेश्वर वा किसी सामर्थ्य वाले मनुष्य के सहाय लेने को प्रार्थना कहते हैं ।

२६. सर्व श्रेष्ठ मेधा बुद्धि की ही प्रार्थना

मेधामहं प्रथमां ब्रह्मण्वतीं ब्रह्मज्ज्ञानां ऋषिपुत्रताम् ।

प्रपीतां ब्रह्मचारिभिर्देवानामवसे हुवे ॥

अथर्व० ६ । १०८ । २ ॥

शब्दार्थ —( अहं ) मैं ( प्रथमां ) सर्व श्रेष्ठ ( ब्रह्मण्वतीं ) ज्ञान युक्त ( ब्रह्मज्ज्ञानां ) ज्ञानियों द्वारा सेवित ( ऋषिपुत्रतां ) ऋषियों से स्तुति की गई ( ब्रह्मचारिभिः प्रपीतां ) ब्रह्मचारियों द्वारा पान की गई ( मेधां ) धारणा युक्त बुद्धि को ( देवानां ) इन्द्रियों और अन्य सभी दिव्य गुणों की (अवसे) रक्षा के लिए (हुवे) प्रार्थना पूर्वक प्राप्त होता हूं ।

शिक्षा:—यह मेरे जीवन का मुख्य जप मन्त्र है । इसमें ईश्वर से मेधा बुद्धि के लिए प्रार्थना की गई है । इस मेधा बुद्धि को सभी पूर्व ऋषि महर्षियों ने प्राप्त किया है तभी वे जीवन में सफल हुवे हैं । सबसे मुख्य बात जो इस मन्त्र में है वह यह है कि मेधा बुद्धि को ब्रह्मचारी बनकर ही अपनाया जा सकता है । सब दिव्यगुणों की वृद्धि के लिए मेधा बुद्धि की ही आवश्यकता है । भगवान् से प्रार्थना के लिए सर्व श्रेष्ठ पदार्थ सुबुद्धि है । यह सब शास्त्रों का मर्म है । सर्व प्रधान गायत्री ( गुरु ) मन्त्र में 'धियो योनः प्रचोदयात्' द्वारा बुद्धि के लिए ही प्रार्थना है । इसी प्रकार " ओं यां मेधां देवगणाः " इत्यादि मन्त्र में "अथमेधयाऽग्ने मेधाविनं कुरु " यही प्रार्थना है ।

गीता में भी भगवान् कृष्ण ने कहा है:—

तेषां सतत युक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धि योगं तं येन मा मुपयान्ति ते ॥

अ० १० । श्लोक १० ॥

अर्थात्—भगवद् भक्ति करने से सद्बुद्धि प्राप्त होती है जिसके द्वारा परमात्मानुभव हो सकता है । परन्तु केवल मात्र प्रार्थना से कुछ नहीं होगा जबतक उसके लिये पूर्ण पुरुषार्थ न किया जाय । पूर्ण पुरुषार्थ पूर्वक प्रार्थना करना यही वैदिक आदेश है । महर्षि दयानन्द का आर्योद्देश्यरत्नमाला में यही उपदेश है ।

२५. प्रार्थना का फल:—अभिमान का नाश, आत्मा में आर्द्रता गुण ग्रहण में पुरुषार्थ और अत्यन्त प्रीति का होना प्रार्थना का फल है ।

३७-प्रार्थना से ईश्वरानुभव

यं मर्त्यः पुरुस्पृहं विदद्विश्वस्य धायसे ।

प्रस्वादनं पितृना मस्ततार्ति चिदायवे ॥

ऋक्० ५ । ७ । ६ ॥

शब्दार्थ:—( मर्त्यः ) मरणधर्मा मनुष्य ( यं ) जिस अमर ईश्वर को ( पुरुस्पृहं ) अत्यन्त प्रशंसनीय ( विश्वस्य धायसे ) विश्वका धारण करने वाला ( पितृना प्रस्वादनं ) अन्नों को मीठा बनाने वाला ( आयवे ) मनुष्य के लिये ( अस्ततार्ति ) गृह के समान आश्रय ( विदत् ) जानता है । वही सर्वश्रेष्ठ है ।

शिक्षा:—जो मनुष्य परमेश्वर को सर्वधारक और संप्रसारक पिता के समान जानकर प्रार्थना करता है उसी को प्रार्थना का फल मिलता है । प्रार्थना से ही परमेश्वर में प्रीति होती है ।

२६. उपासना:—जिससे ईश्वर ही के आनन्द स्वरूप में अपने आत्माको मग्न करना होता है उसको उपासना कहते हैं ।

( स्वमन्तव्य० ४८, ४९, ५० )

३८. उत्तम की उपासना

उद्वयं तमसस्परि स्वः पश्यन्त उत्तरम् ।

देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् ॥

यजु० ३५ । १ ४॥

शब्दार्थः—( वयं ) हम सब ( उत् ) उत्कृष्ट ( तमसः ) प्रकृति से ( परि ) पर ( उत्तरं ) अधिक उत्कृष्ट ( स्वः ) स्वकीय जीवात्मा का ( पश्यन्तः ) अनुभव करते हुये ( उत्तमं ) सब से उत्कृष्ट ( ज्योतिः ) परमात्म तेज को ( अगन्म ) प्राप्त करते हैं; जो ( देव-त्रा देवं ) सब दिव्य पदार्थों का भी प्रकाशक ( सूर्य ) स्वयं प्रकाशी परम देव है ।

शिखा:—वैदिक संध्या के उपस्थान मंत्रों में इस मंत्र का स्थान प्रथम है । इस मंत्र की सुन्दरता पर प्रत्येक सच्चा उपासक मुग्ध हो जाता है । उत्, उत्तर, और उत्तम के द्वारा प्रकृति, जीव और परमेश्वर की क्रमशः उत्कृष्टता किस खूबी के साथ वर्णित है । सर्व श्रेष्ठ भगवान् की ही उपासना करके उसके आनन्द स्वरूप में अपने आत्मा को मग्न करना वैदिक उपासना का आदर्श है । आर्य पुरुषों ! उपस्थान के चारों मंत्रों का प्रति-दिन मनन कीजिए । बड़ा आनन्द लाभ होगा ।

२७. निर्गुणोपासना:—शब्द, स्पर्श, रूप, रस, गन्ध, संयोग, वियोग, हलका, भारी, अविद्या, जन्म, मरण और दुःख आदि गुणों से रहित परमात्मा को जानकर जो उसकी उपासना करनी है उसको निर्गुणोपासना कहते हैं ।

## ३६-अविद्यादि दोष रहित परमात्मा

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।  
तयोरन्यः पिप्पलं स्वाद्वत्ति अनश्नन्नन्यो अभिचाकशीति ।

अ० १ । १६४ । २० ॥

शब्दार्थः—(सयुजा) साथ मिले जुले (सखाया) मित्र (द्वा सुपर्णा) दो पक्षी (समानं वृक्षं) एक ही वृक्षपर (परिषस्वजाते) साथ साथ रहते हैं। (तयोः अन्यः) उनमें से एक (स्वादु पिप्पलं) मीठा फल खाता है दूसरा (अनश्नन्) भोग न करता हुआ (अभिचाकशीति) केवल प्रकाशमय रहता है

शिक्षाः—इस मंत्र में यह स्पष्ट है कि जीवात्मा संसार में भोग करता है और परमात्मा “साक्षां चेता केवलो निर्गुणश्च” बना रहता है बस यही निर्गुणोपासना का मूल है। जो भोग करेगा उसमें शब्द, स्पर्श, जन्म, मरणादि होंगे। परमात्मा इन सब से रहित है अतएव निर्गुण कहाता है।

गीता में भी कहा है—

“अनादित्वात् निर्गुणत्वात् परमात्माय मव्ययः”

२८. सगुणोपासनाः—जिसको सर्वज्ञ, सर्वशक्तिमान्, शुद्ध, नित्य आनन्द, सर्व व्यापक, एक, सनातन, सर्वकर्ता, सर्वोधार, सर्वस्वामी, सर्वनियन्ता, सर्वान्तर्यामी, मंगलयम, सर्वानन्दप्रद, सर्वपिता, सब जगत् का रचने वाला, न्यायकारी, दयालु आदि सत्यगुणों से युक्त जान के जो ईश्वर की उपासना करनी है सो सगुणोपासना कहाती है।

टिप्पणीः—देखिये ! “स्वमन्तव्या मन्तव्य प्रकाश” (संख्या ५१)

### ४०. सर्वाधार एक ब्रह्म

यदेजेति पतति यच्च तिष्ठति प्राणद प्राणन् निमिषञ्च यद्भुवत् ।  
तदाधार पृथिवीं विश्वरूपं तत् संभूय भवत्येक मेव ॥

अथर्व० १० । ८ । ११ ॥

शब्दार्थः—( यत् एजति ) जो चलता है, ( पतति ) उड़ता है  
( यत् तिष्ठति ) जो ठहरता है, ( प्राणत् , अप्राणत् ) जो प्राण वाला  
और प्राणरहित है ( निमिषत् ) आंख खोलने वाला और ( यद् भुवत् )  
जो बनता है, रहता है, ( तत् ) वह ( पृथिवीं दाधार ) पृथिवी को  
आधार देता है, ( तत् विश्वरूपं ) वह सब को रूप देने वाला ब्रह्म  
( संभूय ) मिलकर ( एकं एव भवति ) एक ही होता है ।

शिक्षाः—परमेश्वर सर्वाधार है । इस जगत् में जिस जिस पदार्थ में जो  
जो गुण है वह सब परमात्मा का अंश है । वह परमात्मा एक  
और सनातन है । इसलिए सब के गुणों का आधार भूत  
होने से सगुण कहाता है ।

गीता में स्पष्ट कहा हैः—

यद् यद् विभूतिमत् सत्त्वं श्रीमदूर्जितमेव वा ।

तत् तदेवावगच्छत्वं मम तेजोऽश सम्भवम् ॥

अ० १० । श्लो० ४१ ॥

अर्थात् सर्व गुणाधार परमात्मा को जान कर उसकी उपासना करना  
सगुणोपासना कहाती है । गीता में अन्यत्र भी कहा हैः—

तत्रैकस्थं जगत् कृत्स्नं प्रविभक्तमनेकधा ।

अपश्यद्देव देवस्य शरीरे पाण्डवस्तदा ॥

मया ततमिदं सर्वं जगद्व्यक्तमूर्तिना ।

मत्स्थानि सर्वं भूतानि न चाहं तेष्ववस्थितः ॥

२९ मुक्तिः—अर्थात् जिससे सब बुरे काम और जन्म मरणादि दुःख सागर से छूटकर सुख रूप परमेश्वर को प्राप्त हो के सुख ही में रहना है वह मुक्ति कहाती है । ( स्वमन्तव्य० ११, १२ )

### ४१. मुक्ति का मार्ग

वेदऽहमेतं पुरुषं महान्तमादित्य वर्णं तमसः परस्तात् ।

तमेव विदित्वाऽति मृत्यु मेति नान्यः पन्था विद्यतेऽयनाय ॥

यजु० ३१ । १८ ।

शब्दार्थः—( तमसः परस्तात् ) अन्धकार से परे ( आदित्यवर्ण ) सूर्य के समान तेजस्वी ( महान्तं पुरुष ) महान् पुरुष को ( अहं वेद ) मैं जानता हूँ ( त एव विदित्वा ) उसको जान करके ही ( मृत्यु अत्येति ) मृत्यु को पार कर सकता है । ( अयनाय ) मृत्यु से पार जाने के लिये ( अन्यः पन्थाः ) दूसरा कोई मार्ग ( न विद्यते ) नहीं है ।

शिक्षाः—मुक्ति का मार्ग क्या है ? यह इस मंत्र में बड़ी सुन्दरता के साथ प्रतिपादित है । जो योगाभ्यासी उन्नत महा पुरुष होते हैं वेही उपरि लिखित मंत्र का उच्चारण कर सकते हैं अर्थात् वे कह सकते हैं कि “ मैं उस महान् पुरुष परमात्मा को जानता हूँ ” परमात्मा का साक्षान् अनुभव हृदय में किये बिना देहधारी जीव मुक्ति के पथ पर अग्रसर नहीं हो सकता है । अन्यत्र उपनिषत् में भी कहा हैः—

“हृदा मनीषी मनसाभिकल्पो य एतद् विदुस्ते अमृता भवन्ति”

३० मुक्ति के साधनः—अर्थात् जो पूर्वोक्त ईश्वर की स्तुति, प्रार्थना और उपासना करना, धर्म का आचरण और पुण्य का करना, सत्संग, विश्वास, दीर्घ सेवन अर्थात् सत् पुरुषों का संग और परोपकारादि

सब अच्छे कामों का करना तथा सब दुष्ट कर्मों से अलग रहना है ये सब मुक्ति के साधन कहाते हैं । ( स्वमन्तव्य० १३ )

३१. कर्त्ता:—जो स्वतन्त्रता से कर्मों का करने वाला है अर्थात् जिसके स्वाधीन सब साधन होते हैं वह कर्त्ता कहाता है ।

( स्वमन्तव्य० १० )

## ४२. निष्काम कर्त्ता

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।

एवं त्वयि घान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥

यजु० ४० । २ ॥

शब्दार्थ:—( इह ) इस लोक में ( कर्माणिकुर्वन् एव ) स्वतन्त्रता पूर्वक निष्काम भाव से अपने कर्तव्य कर्म करते हुवे ही ( शतं समाः ) कम से कम सौ वर्ष तक ( जिजीविषेत् ) जीने की इच्छा करे । ( एवंत्वयि ) इसी प्रकार की इच्छा तुझ में बनी रहे । ( इतः अन्यथा नास्ति ) इससे भिन्न कोई इच्छा न रहे । ऐसा करने पर ( नरे ) मनुष्य में ( कर्म न लिप्यते ) कर्म लिप्त नहीं होता है; अर्थात् अनासक्ति पूर्वक कर्म करने से मनुष्य कभी दोषी नहीं होता है ।

शिक्षा:—यह “ गीता धर्म ” की पोषक प्रधान श्रुति है । कर्म करने में कर्त्ता जीव सदैव स्वतन्त्र है—परन्तु निष्काम भाव से अपना कर्तव्य समझ कर कर्म करना चाहिये । लिप्त नहीं होना चाहिये । गीता में भी ठीक इसी प्रकार कहा है:—

कर्मण्ये वाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफल हेतुर्भूमा ते संगोऽस्त्यकर्मणि ॥

अ० १ । श्लो० ४७ ॥

और भी:—

मुक्तसंगोऽनहं वादी धृत्युत्साह समन्वितः ।

सिद्ध्य सिद्ध्योर्निर्विकारः कर्त्ता मात्त्रिक उच्यते ॥

अ० १८ । श्लो० २६ ॥

३२. कारणः—जिनको ग्रहण करके करने वाला किसी कार्य व चीज़ को बना सकता है अर्थात् जिसके बिना कोई चीज़ बन नहीं सकती वह कारण कहाता है, सो तीन प्रकार का है ।

३३. उपादान कारण.—जिसको ग्रहण करके ही उत्पन्न होवे वा कुछ बनाया जाय जैसा कि मिट्टी से घड़ा बनता है उसको उपादान कारण कहते हैं ।

३४. निमित्त कारणः—जो बनाने वाला है जैसा कुम्हार बड़े को बनाता है इस प्रकार के पदार्थों को निमित्त कारण कहते हैं ।

३५. साधारण कारणः—जैसे कि दण्ड आदि और दिशा आकाश तथा प्रकाश हैं इनको साधारण कारण कहते हैं ।

३६. कार्यः—जो किसी पदार्थ के संयोग विशेष से स्थूल हो के काम में आता है अर्थात् जो करने के योग्य है वह उस कारण का कार्य कहाता है ।

४३. कार्यानुसार देहात्म संयोग

रूप रूपं प्रनिरूपां बभूव तदस्य रूपं प्रति चक्षणाय ।

इन्द्रो मायाभिः पुरुरूप ईयते युक्ता ह्यस्य हरय शता दश ॥

श्रुत० ६ । ४७ । १८ ।

शब्दार्थः—( इन्द्रः ) जीव ( मायाभिः ) कर्मानुसारिणी बुद्धियों के द्वारा ( प्रतिचक्षणाय ) प्रत्यक्ष कथन के लिये ( रूपं रूपं ) रूप रूप

का (प्रतिरूपः) प्रतिकृति (बभूव) होता है। इसीलिए (पुरुषः) अनेक रूपों वाला (ईयते) पाया जाता है। (तद् अस्य रूपं) यही इसका वास्तविक स्वरूप है। (अस्य) जीवात्मा के (हि) निश्चय से (दश हरयः) दश इन्द्रियां तथा (शताः) सैकड़ों अन्य शक्तियां (युक्ताः) युक्त होकर कार्यरूप में परिणत होती हैं।

शिक्षाः—इस मन्त्र में जीवात्मा के भिन्न भिन्न देहों का कार्य रूप में वर्णन है। अपने भोगानुसार जीव भिन्न भिन्न शरीरों को धारण करता हुआ भी अपने वास्तविक स्वरूप को नहीं छोड़ता है। भिन्न भिन्न देहों के संयोग से भिन्न भिन्न प्रकार का कार्यरूप शरीर धारण करता रहता है। देहात्म संयोग होने के बाद इन्द्रियों तथा अन्य आत्मा की शक्तियों द्वारा नाना रूप से कार्यों की सिद्धि होती रहती है।

३७. सृष्टि—जो कर्त्ता की रचना से कारण द्रव्य किसी संयोग विशेष से अनेक प्रकार कार्य रूप होकर वर्तमान में व्यवहार करने योग्य होती है वह सृष्टि कहाती है। (स्वमन्तव्य० ८, ६)

### ४४. सृष्टि का आदि कारण

इयं विसृष्टिर्यत आद्यभूव यदि वा दधे यदि वा न।

यो अस्याध्यक्षः परमेव्योमन्त् सो अंग वेद यदि वा न वेद ॥

अथर्व० ६० । १२६ । ७ ॥

शब्दार्थः—(यतः इयं विसृष्टिः) जिससे यह विविध प्रकार की कार्य रूप सृष्टि (आद्यभूत) उत्पन्न हुई वह (यदि वा दधे) क्या इसको धारण करता है? (यदि वा न) या नहीं! (परमेव्योमन्) परम अगाध आकाश में (अस्य यः अध्यक्षः) इसका जो अधिष्ठाता है (सः अंग वेद यदि वान) वह निश्चय से जानता है वा नहीं?

**शिक्षा:—**इस सृष्टि का आदि कारण परमात्मा है। उसने कारण रूप प्रकृति से इसको रचा है ? तभी वह हमारे लिए स्थूल रूप में व्यवहार के योग्य होगई है। यह कहना कि परमात्मा जानता है या नहीं ! यह कठिन है क्योंकि जानना और करना भूतकाल में अभाव दर्शाता है इसलिए वह शब्द परमात्मा के निज स्वभाव से ही अवर्णनीय हो रहे हैं। उसका वर्णन शब्दों से नहीं हो सकता है—यही इस मन्त्र में दर्शाया है।

**३८. जाति:—**जो जन्म से लेके मरण पर्यन्त बनी रहे, जो अनेक व्यक्तियों में एक रूप से प्राप्त हो, जो ईश्वर कृत अर्थात् मनुष्य, गाय, अश्व और वृक्षादि समूह हैं वे जाति शब्दार्थ से लिए जाते हैं।

### ४५. मनुष्य जाति

**इमा याः पञ्च प्रदिशो मानवीः पञ्च कृष्टयः ।**

**वृष्टे शापं नदीरिवेह स्फाति समावहान् ॥**

अथर्व० ३ । २४ । ३ ॥

**शब्दार्थ:—**( याः इमाः पञ्च प्रदिशः ) जो इन पांच दिशाओं में पूर्व, पश्चिम, उत्तर, दक्षिण और नीचे पाताल लोक [ अमेरिका ] में ( पञ्च कृष्टयः ) पांच प्रकार की उद्यमशील अर्थात् कृषि आदि में परिश्रम करने वाली ( मानवीः ) मनुष्य प्रजा है अर्थात् आयों में ब्राह्मण, क्षत्रिय वैश्य, शूद्र और पाचवें अनार्य दस्यु लोग हैं। वे सब ( इव वृष्टे नदीः-शापं ) जिस प्रकार वृष्टि से नदी बढ़ती है उसी प्रकार ( इह स्फाति समावहान् ) इस संसार में उन्नति को प्राप्त हों।

**शिक्षा:—**मनुष्य जाति पांच प्रकार की है। उदाहरणार्थ:—विद्वान् ( ब्राह्मण ) शूर ( क्षत्रिय ) व्यापारी ( वैश्य ) कारीगर

(शूद्र) और अज्ञानी (अनार्य दस्युगण) यह पाँचों वर्ग उन्नत हों। इन्हीं को वेद में “पञ्चजनाः” कहा है।

४६. अश्वदि अन्य जातियां

तस्मादश्वो अजायन्त ये के चोभयादतः ।

गावो ह जज्ञिरे तस्मात् तस्माज्जाता अजावयः ॥ यजु० ३१ । ८ ।

शब्दार्थः—(तस्मात्) उसी विराट् पुरुष परमात्मा से (अश्वः अजायन्त) घोड़े उत्पन्न हुवे (ये के च) और जो कोई (उभयादतः) ऊपर नीचे दांत वाले गधा आदि वे, और (गावः) गाय आदि नीचे की ओर दांत वाले हैं वे, (ह) निश्चय से (तस्यात्) उसी से (जज्ञिरे) उत्पन्न हुये और (तस्मात्) उसी विराट् पुरुष से (अजावयः) बकरी भेड़ आदि (जाताः) उत्पन्न हुवे ।

शिक्षाः—अश्व, गो, अजा, अवि (भेड़) आदि जातियां ही परमेश्वर कृत हैं। “समान प्रसवात्मिका जातिः” जिनकी उत्पत्ति समान रूप से हो वह समुदाय एक जाति रूप से माना जाता है। मनुष्य मात्र की एक जाति है। आजकल ब्राह्मणादि तथा उनके सैकड़ों कल्पित भेद जाति शब्द से व्यवहृत होते हैं। वास्तव में ब्राह्मणादि तो वर्ण हैं—जाति नहीं है। आर्य पुरुषो! इस वैदिक श्रुति के अनुसार मनुष्य जाति को ही जाति मानो और अन्य मिथ्या कल्पित अगणित जाति, उपजाति के भेदों को मिटा दो। यही ऋषि का आदेश है।

३६. मनुष्यः—अर्थात् जो विचार के बिना किसी काम को न करे उसका नाम मनुष्य है। (स्वमन्तव्य० २६)

४७. मनुष्य जीवन की विशेषता

केतुं कृण्वन्नकेतवे पेशो मर्त्या अपेशसे ।

समुषन्निरजायथाः ॥

श्वक्० १ । ६ । ३ ।

शब्दार्थः—हे ! ( मर्याः ) मनुष्यो ! ( अ-क्रेतवे ) अज्ञानी के लिए ( केतुं ) ज्ञान ( कृण्वन् ) देता हुआ और ( अ-पेशसे ) अरूप के लिए ( पेशः ) रूप देता हुआ तू ( सम् उषद्भिः ) उपाकाल के साथ साथ ( अजायथाः ) प्रकट हुवा कर ।

शिक्षाः—मनशील ही मनुष्य हो सकता है । मनुष्य के तीन मुख्य कर्तव्य इस मन्त्र में बताये हैं । प्रथम—अविद्या का नाश और विद्या की वृद्धि करना; यह आर्य समाज का घ्राठवां नियम है । द्वितीय—अरूप अर्थात् अवन्त की उन्नति करना और कराना; यह नवां नियम है । तृतीय—नित्य प्रातः उषा काल में ही जागरण करना ।

जैसा कि महर्षि मनुने कहा हैः—

“ ब्राह्मे मुहूर्त्तं बुध्येत स्वस्थो रक्षार्थं मायुषः ”

४०. आर्यः—जो श्रेष्ठ स्वभाव धर्मात्मा, परोपकारी, सत्यविद्यादि गुण युक्त और आर्यावर्त देश में सब दिन से रहने वाले हैं उनको आर्य कहते हैं ।

( स्वमन्तव्य ० २९ )

४८ आर्यभूमण्डल

इन्द्रं वर्धन्तोऽप्तुरः कृण्वन्तो विश्वमार्यम् ।

अपघ्नन्तो अराव्णः ॥

ऋक् ० ६ । ६३ । ५ ॥

शब्दार्थः—हम लोग ( इन्द्रं वर्धन्तः ) समग्र ऐश्वर्यों की उन्नति करते हुवे तथा ( अप्तुरः ) शीघ्रता पूर्वक स्वयं उन्नत होते हुवे ( विश्वं ) समस्त भूमण्डल को ( आर्यं कृण्वन्तः ) आर्य बनाते हुवे उन्नत हों और ( अराव्णः ) दुष्ट विघ्नआदिकों को ( अपघ्नन्तः ) विनाश करते हुवे समस्त जगत् को आर्य बनावें ।

शिक्षा:—आर्य पुरुषो ! इस मन्त्र में समस्त जगत् को आर्य बनाने का आदेश है परन्तु प्रथम स्वयं आर्य बनना चाहिए और द्वेषादिकों को त्यागकर परस्पर प्रेम का संचार करना चाहिए ।

तभी तो कहा है:—

हे प्रभु ! हम तुम से वर पावें । विश्व जगत् को आर्य बनावें ॥  
वेर विघ्न को मार भगावें । प्रीति नीति की रीति चलावें ॥

४१. आर्यावर्त्त देश:—हिमालय, विन्ध्याचल, सिन्धुनदी, और ब्रह्मपुत्रानदी इन चारों के बीच और जहां तक उनका विस्तार है उनके मध्य में जो देश है उसका नाम आर्यावर्त्त है । ( स्वमन्तव्य० ३० )

### ४६. आर्यावर्त्त भूमि

यस्यां समुद्र उतसिन्धुरापो यस्या मग्नं कृष्टयः संबभूवुः ।

यस्यामिदं जिन्वति प्राणदेजत् सा नो भूमिः पूर्वपेये दधातु ॥

अथर्व० १२ । १ । १ ।

शब्दार्थ:—(यस्यां) जिस भूमि में (समुद्रः) समुद्र सदृश ब्रह्म पुत्रानदी (उत) और (सिन्धुः) सिन्धुनदी (आपः) तथा अन्य बड़े बड़े जलाशय हैं । (यस्यां) जिसमें (कृष्टयः) खेतियां (अग्नं) अन्न को (संबभूवुः) बहुतायत से उत्पन्न करती हैं (यस्यां) जिस पर (इदं प्राणत्) यह श्वास लेने और (एजत्) हिलने डुलने वाला सकल प्राणी वर्ग (जिन्वति) चलता फिरता है ! (सा) वह (भूमिः) देश (नः) हमको (पूर्वपेये) पूर्णपेय अर्थात् खानपान के समस्त पदार्थ (दधातु) धारण करावे, देवे ।

शिक्षा:—ब्रह्मपुत्रा नदी का विस्तार इतना अधिक है कि इसको तिब्बत स्थान, आसाम देश के निवासी समुद्र कहते हैं । वहां के

निवासी इसके कई ऐसे नाम लेते हैं जिनसे समुद्र का भाव चोत्तित होता है । ब्रह्मपुत्रा में मगर, नाके, आदि भी समुद्र के समान ही रहते हैं । सिन्धुनदी के नाम के साहचर्य से समुद्र का अर्थ ब्रह्मपुत्रा ही हो सकता है क्योंकि सिन्धु के समान पूर्व दिशा में ब्रह्मपुत्रा नदी ही है, जो मान सरोवर से निकली है । महर्षि मनुने तो इन दोनों नदियों को समुद्र ही माना है ।

यथा:—

आ समुद्रात्तु वैपूर्वात् आसमुद्रात्तु पश्चिमात् ।  
तयो रेवाः तं गिर्यो आर्यावर्त्तं विदुर्बुधाः ॥

अर्थात्—हिमालय और विन्ध्याचल तो क्रमशः उत्तर और दक्षिण की सीमा हुई और पूर्व में पूर्व समुद्र अर्थात् ब्रह्मपुत्रा और पश्चिम में पश्चिम समुद्र सिन्धु नदी यह आर्यावर्त्त की सीमा बताई गई है । यहां सिन्धु नदी को समुद्रवत् ही माना गया है ।

### ५०. आर्यावर्त्त का अध्यत्त

गिरयस्ते पर्वता हिमवन्तोऽरण्यं ते पृथिवि स्योनमस्तु ।  
बभ्रु कृष्णां रोहिणीं विश्वरूपां ध्रुवां भूमिं पृथिवीमिन्द्रगुप्ताम् ।  
अजीतोऽहतोऽक्षतोऽभ्यष्टां पृथिवीमहम् ॥

अथर्व० १२ । १ । १ ॥

शब्दार्थः—हे ? ( पृथिवि ) आर्यावर्त्त भूमे ! ( ते ) तेरे ( गिरयः ) विन्ध्याचल आदि पहाड़ ( हिमवन्तो पर्वताः ) हिम वाले हिमालय आदि उत्तुङ्ग शिखावाले पर्वत ( अरण्य ) विन्ध्याचल आदि के बड़े बड़े कदलीबन, जिनमें सिंहादि निवास करते हैं । वे हमारे लिए ( स्योनं अस्तु ) सुख देने वाले होंगे । वह हमारी भूमि कैसी है:—

(बभ्रुं) भरण पोषण करने वाली (कृष्णां) कृषित होने वाली अर्थात् खेती के योग्य काली मिट्टी वाली (रोहिणी) वृक्ष, वनस्पति, लता और गुल्म आदि को बढ़ाने वाली (विश्वरूपां) विविध प्रकार के अन्न, फल, फूल, मूल और पक्षियों से शोभायमान (इन्द्र गुप्तां) ऐश्वर्य सम्पन्न वीरों से रक्षित (ध्रुवां) सदैव स्थिर सीमावाली (पृथिवीं) विस्तृत (भूमि) मातृभूमि का (अहं) मैं (अजीतः) अपराजित (अहतः) अहिंसित (अक्षतः) अपीड़ित अर्थात् नीरोग होकर (अध्यष्टाम्) अध्यक्ष होऊँ ।

शिक्षा:—आर्यावर्त्त भूमि बड़े बड़े ऐश्वर्यों और गुणों से युक्त है ।  
आर्यों की राज्यभूमि कबतक पद दलित रहेगी ? प्रभु की कृपा से ही स्वराज्य और सुराज्य होगा; परन्तु पहिले आर्य बनना अनिवार्य है ।

४२. दस्युः—अनार्य अर्थात् जो अनाड़ी आर्यों के स्वभाव और निवास से पृथक् डाकू चोर हिंसक जो कि दुष्ट मनुष्य है वह दस्यु कहाता है ।  
(समन्तव्य० २६)

### ५१. आर्य और दस्यु के लक्षण

वि जानीह्यार्यान् ये च दस्यवो बहिष्मते रन्धया शासदब्रतान् ।  
शाकी भव यजमानस्य चोदिता विश्वेत्ता ते सधमादेषु चाकन ॥

अक० १ । ५१ । ८ ।

शब्दार्थः—(आर्यान्) आर्यों को (विजानीहि) जान लो (ये च दस्यवः) और जो दस्यु हैं उन को भी जानो । दस्यु वे हैं जो (बहिष्मते) सत्कर्म करने वाले के लिये (अब्रतान्) नियम भंग करने वाले हों—उनको (शासत्) शासन अर्थात् समझाते और शिक्षा देते हुवे (रन्धय) दण्ड दो । (शाकी भव) शक्तिमान् बनो । (यजमानस्य चोदिता) यज्ञ अर्थात् परोपकार के कर्म करने वाले को प्रेरणा करने

वाले बनो-विघ्नकारी मत हो । ( ते ता विश्वा ) तुम्हारे अर्थात् आयों के यह सब कर्म ( सधमादेषु ) आनन्द प्राप्ति के पुरुषार्थों में ( चाकन ) चाहता हूँ ।

शिक्षा:—आर्य और दस्यु अर्थात् भले और बुरे दो ही भेद मनुष्यों में वैदिक काल से चले आते हैं—और ये ही स्वाभाविक हैं । आजकल की छूत अछूत आदि की सब कल्पनायें मिथ्या और हेय हैं ।

४३ वर्ण:—जो गुण और कर्मों के योग से ग्रहण किया जाता है वह वर्ण शब्दार्थ से लिया जाता है ।

४४ वर्ण के भेद:—जो ब्राह्मण, क्षत्रिय, वैश्य और शूद्रादि हैं वे वर्ण कहते हैं । ( स्वमन्तव्य० १६ )

### ५२. गुण कर्मानुसार वर्ण भेद

रुचं नो धेहि ब्राह्मणेषु रुचं राजसु नस्कृधि ।

रुचं विश्वेषु शूद्रेषु मयि धेहि रुचा रुचम् ॥

यजु० १८ । ४८ ।

शब्दार्थ:—( नः ) हमारे राष्ट्र के ( ब्राह्मणेषु ) ब्राह्मणों में ( रुचं ) ब्रह्मतेज ( धेहि ) धारण कराइए । ( नः राजसु ) हमारे क्षत्रियों में ( रुचं ) शस्त्र बल ( कृधि ) कीजिए । ( विश्वेषु और शूद्रेषु ) वैश्यों और शूद्रों में ( रुचं ) उनके गुण और शोभा दीजिए, और ( मयि धेहि रुचारुचम् ) मुझ उपासक के अन्दर तेज से उत्पन्न तेजस्विता स्थिर रखिए ।

शिक्षा:—ब्राह्मण, क्षत्रिय, वैश्य, और शूद्रों के जो अपने अपने गुण और कर्म हैं उनको धारण किए बिना ब्राह्मणादि वर्ण झूटे हैं ।

यहां “ रुच् ” शब्द का प्रयोग बड़ा सुन्दर है । यह प्रत्येक वर्ण का आदर सूचक है शूद्र में जो गुण होना चाहिये वह भी “ रुच् ” कहा है और वही ब्राह्मण क्षत्रिय के लिये है । “रुच्” शोभा और तेज के अर्थों में ही प्रायः प्रयुक्त होता है ।

### ५३. ब्राह्मणादि के गुण कर्म

ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्यः कृतः ।

ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत ॥

यजु० ३१ । ११ ॥

शब्दार्थः—( ब्राह्मणः ) ब्राह्मण ( अस्य ) इस विराट् मानव समाज के ( मुखं आसीत् ) मुख की तरह है । ( राजन्यः ) क्षत्रिय ( बाहू कृतः ) बाहु के समान है ( यत् वैश्यः ) जो वैश्य है ( तद् अस्य ऊरू ) वह इसके मध्य शरीर के तुल्य है, और ( शूद्रः ) शूद्र ( पद्भ्यां-अजायत ) पैरों के समान प्रसिद्ध है ।

शिक्षाः—इस मंत्र में आलङ्कारिक रूप से चारों वर्णों के गुण कर्म बता दिये हैं । जिम प्रकार मनुस्मृति और गीता में इन चारों वर्णों के गुण कर्म स्वभाव प्रतिपादित किए हैं उसी प्रकार भगवान् वेद ने इस मन्त्र द्वारा निर्दिष्ट किया है । उदाहरणार्थः—ब्राह्मण मुख के समान बताया गए हैं । शिर में पाँचों ज्ञानेन्द्रिय और एक कर्मेन्द्रिय वाणी है । तब ब्राह्मण कौन है ? वही जो मनुष्य समाज के अन्दर शिर का प्रतिनिधि है, अर्थात् जो पाँचों ज्ञानेन्द्रियों के द्वारा अपनी सारी शक्तियों से यथार्थ ज्ञान प्राप्त करता है और वाणी द्वारा ज्यों का त्यों उपदेश अन्य मनुष्यों के लिए कर देता है । इतना ही नहीं—प्रत्युत सारे संसार के लिये अर्थ प्राप्ति के साधन बतलाता हुआ अरने लिये कुछ नहीं रखता है ।

जैसे:—मुख बढ़िया से बढ़िया भोजन ग्रहण करके भी अपने पास कुछ नहीं रखता है। एवं मनुष्य के शरीर में जो काम बाहू का है वही मनुष्य समाज में क्षत्रिय का होना चाहिये। मनुष्य समाज के ऊपर, अन्दर और बाहिर से होने वाले आक्रमणों का निवारण करना क्षत्रिय का कर्म है; और जिस प्रकार शरीर के पालन के लिये सकल सम्पत्ति पेट के पास रहती है उसी प्रकार राष्ट्र में वैश्य का कर्त्तव्य है। वैश्य को धनाढ्य होना चाहिये परन्तु स्वार्थी नहीं। यदि किसी राष्ट्र में वैश्यवर्ग स्वार्थी होकर अपने लिये असीमित धन जमा करेगा तो जहां वह राष्ट्र के दूसरे भागों को निर्बल कर देगा, वहां जनता बौलशेविक बन कह खड़ी हो जायगी, और साम्यवाद की चिल्लापैं मच जायगी। वैश्य का सारा धन और सम्पत्ति जनता के लिये अमानत समझी जानी चाहिये।

एवं शूद्र पाद स्थानीय है। जिस प्रकार सारा शरीर पैरों के आश्रित रहता है उसी प्रकार यह सारा मानव समाज शूद्र के आश्रित है। वेद शूद्र को सारे मानव समाज का आधार बता रहा है। शरीर में भी पांच समस्त शरीर का आधार है। इस प्रकार शूद्र का गौरव भी सुरक्षित है।

✽ राजर्षि श्रद्धानन्द के उद्गार ✽



यह वैदिक वर्ण व्यवस्था है। जिसके पुनरुज्जीवित करने से ही बौल-शेविज्म से खड़ा हुआ संसार फिरसे हरा भरा बाग बन सकता है। इस वर्ण व्यवस्था का पुनरुद्धार जब तक न होगा तब तक विदेशियों के सर्वथा बाहिर निकल जाने से भी भारत वर्ष का वर्तमान दासता से उद्धार नहीं हो सकता। परन्तु संसार में वर्णाश्रम धर्म फिर से स्थापन कौन कर सकता है? आर्य समाज का ही अधिकार है, कि वह वैदिक

वर्ण व्यवस्था की पुनः स्थापना करे। अधिकार ही क्यों, उसका कर्त्तव्य है।

४५. आश्रमः—जिनमें अत्यन्त परिश्रम करके उत्तम गुणों का ग्रहण और श्रेष्ठ काम किये जाय उनको आश्रम कहते हैं।

४६. आश्रम के भेदः—जो सद्विद्या शुभ गुणों का ग्रहण तथा जितेन्द्रियता से आत्मा और शरीर के बलको बढ़ाने के लिए ब्रह्मचारी, जो सन्तानोत्पत्ति और विद्यादि सब व्यवहारों को सिद्ध करने के लिए गृहाश्रम, जो विचार के लिए बानप्रस्थ और जो सर्वोपकार करने के लिए संन्यासाश्रम होता है वे चार आश्रम कहाते हैं। ( स्वमन्तव्य० १६)

५४. ब्रह्मचर्याश्रम में विद्यादि ग्रहण

युवा सुवासाः परिवीत आगात् स उ श्रेयान् भवति जायमानः ।

तं धीरास कवय उन्नयन्ति स्वाध्योऽमनसा देवयन्तः ॥

श्रु० ३ । ८ । ४ ।

शब्दार्थः—जो बालक ( परिवीतः ) उपनयन धारण करके ( सुवासाः ) पवित्र वस्त्र पहिने हुये ( युवा आगात् ) युवा अवस्था तक पहुँचता है। ( स उ ) धृष्टी ( जायमानः ) विद्या, शरीर, मन और आत्मा को विकसित करता हुआ ( श्रेयान् भवति ) अत्यन्त शोभा युक्त और श्रेष्ठ होता है। ( स्वाध्यः ) अच्छी तरह ध्यान युक्त ( मनसा ) विज्ञान और विद्या से ( देवयन्तः ) उन्नति की इच्छा करने वाले ( धीरासः ) धैर्य शील ( कवयः ) विद्वान् आचार्यगण ( तं ) उस ब्रह्मचारी को ( उन्नयन्ति ) उन्नतिशील करते हैं।

शिक्षाः—इस मंत्र द्वारा ब्रह्मचारी के लिए उपनयन संस्कार पूर्वक ब्रह्म चर्याश्रम में प्रवेश करने की आज्ञा प्रदान की गई है। उपनयन कराने वाला आचार्य होता है।

अथर्ववेद में कहा है:—

“ आचार्य उपनयमानो ब्रह्मचारिणं कृणुते गर्भमन्तः ” इत्यादि ।

ब्रह्मचरी को युवा अवस्था तक ब्रह्मचर्य धारण करना चाहिए तभी आचार्य लोग ध्यान युक्त मन से विद्यादि का दान कर सकते हैं ।

५५ गृहस्थाश्रम में सन्तानोत्पत्ति

स्योनाद्योने रधि बुध्यमानौ हसामुदौ महसा मोदमानौ ।

सुगु सुपुत्रौ सुगृहौ तराथो जीवावुषसां विभातीः ॥

अथर्व० १४ । २ । ४३ ॥

शब्दार्थ.—( स्योनात् योनेः ) सुख कारक गृहस्थाश्रम से ( अधि-  
बुध्यमानौ ) ज्ञान प्राप्त करते हुवे ( हसा मुदौ ) हास्य और आनन्द  
करते हुवे ( महसा मोदमानौ ) प्रेम और बड़प्पन से मोदित होते हुवे  
( सुगु ) उत्तम चाल चलन रखते हुवे ( सु पुत्रौ ) उत्तम पुत्र पुत्रियों  
से युक्त होकर ( सु गृहौ ) उत्तम घर बनाकर ( जीवौ ) तुम दोनों जीव  
( विभातीः उपसः ) चमकते हुवे उपः कालों को ( तराथः ) पार करो ।

शिक्षा:—गृहस्थाश्रम में दाम्पत्य सम्बन्धी पूर्ण ज्ञान प्राप्त करने के पश्चात्  
उत्तम मन्तान उत्पन्न करनी चाहिए । स्त्री और पुरुष का  
चाल चलन पवित्र और निष्कलंक रहना चाहिए—तभी वे  
प्रत्येक प्रातः काल को अच्छी प्रकार वीतता हुवा पा सकेंगे ।  
गृहस्थियों को भी प्रातः उषा काल में ही जागरण करना चाहिए ।  
यह इस मंत्र में वेद भगवान् का आदेश है ।

५६. वानप्रस्थाश्रम में पुण्य विचार

आ नयैतमा रभस्व सुकृतां लोकमपि गच्छतु प्रजानन् ।

तीर्त्वा तमांसि बहुधा महान्त्यजो नाक मा क्रमतां तृतीयम् ॥

अथर्व० ६ । ५ । १ ।

शब्दार्थः—हे गृहस्थ ! ( प्रजानन् ) भली प्रकार समझता हुआ तू ( एतम् ) इस तृतीय वानप्रस्थ आश्रम को ( आरभस्व ) आरम्भ कर । ( आनय ) और अपने मनको गृहस्थाश्रम से हटा कर वानप्रस्थ की ओर ला ? ( सुकृतां ) पुण्यात्माओं के ( लोकमपि ) लोक वानप्रस्थ को भी प्राप्त हो । ( बहुधा ) बहुत प्रकार के ( महान्ति ) बड़े बड़े ( तमांसि ) अज्ञान दुःख आदि संसार के मोहों को ( तीर्त्वा ) पार करके ( अजः ) अपने आत्मा को अजर अमर जान कर ( तृतीयं नाकं ) सुख साधक तीसरे वानप्रस्थ आश्रम को ( आक्रमताम् ) विधि पूर्वक आरम्भ कर ।

शिक्षाः—वानप्रस्थी को गृहस्थ का मोह छोड़कर आगे पग बढ़ाना चाहिये । आर्य जगत् में वानप्रस्थ की प्रथा रुकी सी हुई है । पचास वर्ष की आयु के उपरान्त भी आर्य लोग सन्तान उत्पन्न करते रहते हैं—यह वेद विरुद्ध कर्म सर्वथा त्याज्य है । यदि आर्यगण वानप्रस्थी होने लगे तो “ सत्य सनातन वैदिक धर्म ” का प्रचार बहुत तीव्रता से हो जाय ।

अपरं चः—मेरे विचार से अब वानप्रस्थी के स्थान पर ग्रामप्रस्थी बनना चाहिये क्योंकि आर्यावर्त के ग्राम ग्राम में ग्रामप्रस्थियों की आवश्यकता है । ग्राम सुधार का कार्य सर्वात्मना आर्य पुरुषों को प्रारम्भ कर देना चाहिये । यही उन्नति का प्रथम कार्य है ।

ऋग्वेद १० । १४६ । १ । में भी लिखा हैः—

अरग्यानि अरग्यानि असौ या प्रेव नश्यसि ।

कथा ग्रामं न पृच्छसि ? न त्वा भीरिच विन्दतीः ॥

अर्थात् यह वानप्रस्थी बड़े बड़े जंगल घूमता हुआ गाओं से दूर चला जाता है । अरे ! तू ग्रामों की, बात क्यों नहीं पूछता ? तुझको निर्जन बन में घूमते हुवे क्या कुछ भयसा नहीं प्रतीत होता ? अर्थात् ग्रामप्रस्थी

क्यों नहीं बनता ! यह इस मंत्र में ग्रामों की दशा सुधारने की ओर निर्देश है । केवल बन में बैठना पर्याप्त नहीं समझा गया है ।

५७. संन्यासाश्रम में सर्वोपकार

यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह ।

अग्निर्मा तत्र नयतु अग्निर्मेधा दधातु मे ॥

अथर्व० १६ । ४३ । १ ॥

शब्दार्थः—( यत्र ) जिस आश्रम में ( ब्रह्मविदः ) वेदों के जानने वाले ( दीक्षया ) व्रत, संकल्प, और उद्देश्य के साथ ( तपसा ) तपस्या के द्वारा ( यन्ति ) पहुँचते हैं । उसी में ( अग्निः ) यह अग्निस्वरूप परमात्मा ( मा ) मुझे ( नयतु ) ले जावे । ( मे ) मुझ में ( मेधा ) सत् असत् विवेकिनी सर्वश्रेष्ठ बुद्धि को ( दधातु ) धारण करावे ।

शिक्षाः—संन्यासाश्रम में प्रवेश करने के लिए चार मुख्य गुण अनिवार्य इस मंत्र में बताए गए हैं । १—वेदों का ज्ञान, २—दीक्षा, ३—तप, ४—मेधा । इन चार बातों के बिना जो संन्यासी हो जाते हैं वे इस आश्रम की महिमा को घटाते हैं । इस आश्रम में प्रवेश करने के लिए ब्राह्मणोचित सकलगुण सम्पत् अनिवार्य हैं ।

गीता में संन्यासी का लक्षण बड़ा सुन्दर किया हैः—

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्निर्नचाक्रियः ॥

( व्याख्या देखिये—“ आर्यकुमार गीता ”, ज्ञान, ३ )

४७. यज्ञः—जो अग्निहोत्र से लेके अश्वमेध पर्यन्त वा जो शिल्प व्यवहार और पदार्थ विज्ञान जो कि जगत् के उपकार के लिए किया जाता है उसको यज्ञ कहते हैं ।

( स्वमन्तव्य० २८ )

### ५८. परोपकारमय यज्ञ कर्म

आयुर्यज्ञेन कल्पतां, प्राणो यज्ञेन कल्पतां, चक्षुर्यज्ञेन कल्पतां  
श्रोत्रं यज्ञेन कल्पतां, वाग्यज्ञेन कल्पतां, मनोयज्ञेन कल्पतां,  
आत्मायज्ञेन कल्पतां, ब्रह्मायज्ञेन कल्पतां, ज्योतिर्यज्ञेन कल्पतां  
स्वयं यज्ञेन कल्पतां, पृष्ठं यज्ञेन कल्पतां, यज्ञो यज्ञेन कल्पतां ।  
स्तोमश्च यजुश्च ऋक् च साम च बृहच्च रथन्तरं च ।

स्वर्देवा अगन्मामृता अभूम प्रजापते प्रजा अभूम वेद् स्वाहा ॥

यजु० १८ । २९ ॥

व्याख्यान:—( यज्ञो वै विष्णुः, यज्ञो वै ब्रह्म इत्यादि, ऐतरेय शतपथ ब्राह्मण श्रुतिः ) यज्ञ यजनीय जो सब मनुष्यों का पूज्य इष्ट देव परमेश्वर उसके अर्थ अति श्रद्धा से सब मनुष्य सर्वस्व समर्पण यथावत् करें—यही इस मंत्र में उपदेश और प्रार्थना है कि हे सर्वस्वामिन् ईश्वर ! जो यह आपकी आज्ञा है कि सब लोग सब पदार्थ मेरे अर्पण करें इस कारण हम लोग “ आयुः ” उमर, प्राण, चक्षु ( आंख ), कान, वाणी, मन, आत्मा, जीव, ब्रह्म, वेदविद्या और विद्वान्, ज्योति ( सूर्यादि लोक अन्यादि पदार्थ ), स्वर्ग ( सुखसाधन ), पृष्ठ ( पृथिव्यादि सब लोक आधार ) तथा पुरुषार्थ, यज्ञ ( जो जो अच्छा काम हम लोग करते हैं ) स्तुति, यजुर्वेद, ऋग्वेद, सामवेद, अथर्ववेद, बृहद्रथन्तर, महारथन्तर साम इत्यादि सब पदार्थ आप के समर्पण करते हैं । हम लोग तो केवल आपके ही शरण हैं । जैसी आपकी इच्छा हो, वैसा हमारे लिये आप कीजिये । परन्तु हम लोग आप के सन्तान आपकी कृपा से “ स्वरगन्म ” उत्तम सुखको प्राप्त हों । जब तक जीवें, तब तक सदा चक्रवर्ती राज्यादि भोग से सुखी रहें और मरणानन्तर भी हम सुखी ही रहें ।

हे महादेवामृत ! हम लोग देव ( परम विद्वान् ) हों तथा अमृत मोक्ष जो आपकी प्राप्ति उसको प्राप्त हों “ वेदू स्वाहा ” आर्पकी आज्ञा का पालन और आपकी प्राप्ति में उद्योगी हों, तथा अन्तर्यामी आप हृदय में आज्ञा करो अर्थात् जैसा हमारे हृदय में ज्ञान हो वैसा ही सदा भाषण करें। इससे विपरीत कभी नहीं। हे कृपाधि ! हम लोगों का योगक्षेम ( सब निर्वाह ) आप ही सदा करो। आपके सहाय से सर्वत्र हमको विजय और सुख मिले।

शिक्षा:—इस यज्ञ की व्याख्या में जगत् के समस्त शुभ कर्म सम्मिलित हैं। मैंने यह व्याख्या महर्षि दयानन्दकृत “आर्याभिविनय” में से उर्ध्व की त्यों उद्धृत करदी है। आर्य पुरुष यदि कम से कम समग्र “आर्याभिविनय” का ही स्वाध्याय किया करें तो भी उन्हें महर्षि की विचार धारा में स्नान करके अनुपम आनन्द लाभ होगा। महर्षि के मरितपत्र में सदैव ‘स्वराज्य’ का विचार घूमता रहता था, यह बिल्कुल स्पष्ट हो जायगा। यज्ञ की विशेष व्याख्या गीता के अध्याय ४ में विस्तार से ब्रह्मर्षि कृष्ण ने की है। उसका स्वाध्याय कीजिए।

४८. कर्म:—जो मन इन्द्रियों और शरीर में जीव चेष्टा विशेष करता है वह कर्म कहाता है। शुभ, अशुभ और मिश्र भेद से तीन प्रकार का है। ( स्वमन्तव्य० २५ )

### ५९. ईश्वरीय कर्म

विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे ।

इन्द्रस्य युज्यः सखा ॥

ऋक्० १ । २ । ७ ॥

शब्दार्थ:—( विष्णोः ) सर्व व्यापक ईश्वर के ये ( कर्माणि ) सब कर्म ( पश्यत ) देखिये ! ( यतः ) जिससे ( व्रतानि ) अटलनियमों को

( पस्पशे ) जाना जाता है । वह ( इन्द्रस्य ) जीवात्मा का ( युज्यः ) योग्यतम ( सखा ) मित्र है ।

शिक्षा:—परमेश्वर के अटल नियमों का परिज्ञान उसको बनाई सृष्टि के देखने से हो जाता है—जीवात्मा, परमात्मा का योग्यतम मित्र है इसलिए उन्हीं नियमों के अनुसार सकल कर्म करता है जिसको आजकल “ नेचर ” ( Nature ) के अनुसार व्यवहार करना कहा जाता है । भेद इतना ही है कि ईश्वर इन्द्रियादि के बिना कर्म करता है और जीवात्मा-मन, इन्द्रिय, शरीर के द्वारा ही कर्म करता है ।

गीता अध्याय १८ में भी कहा है:—

शरीर बाध् मनोभिर्यत् कर्म प्रारभते नरः ।

न्याय्यं वा विपरीतं वा पंचैते तस्य हेतवः ॥

अ० १८ । श्लो० १५ ।

एवं वह कर्म, फलरूप में तीन प्रकार से वर्णित है:—

“ अग्निष्ट मिष्टं मिथं च त्रिविधं कर्मणः फलम् ”

अ० १८ । श्लो० १८ ।

४९. क्रियमाणः—जो वर्तमान में किया जाता है सो क्रियमाण कर्म कहाता है ।

५०. सञ्चितः—जो क्रियमाण का संस्कार ज्ञान में जमा होता है उसको संचित संस्कार कहते हैं ।

५१. प्रारब्धः—जो पूर्व किए हुए कर्मों के सुख दुःख रूप फल का भोग किया जाता है उसको प्रारब्ध कहते हैं ।

५२. अनादि पदार्थः—जो ईश्वर जीव और सब जगत् का कारण है ये तीन स्वरूप से अनादि हैं । ( स्वमन्तव्य० ६ )

## ६०. तीन स्वरूप से अनादि

त्रयः केशिन ऋतु था विचक्षते संवत्सरे वपत एक एषाम् ।

विश्वमेको अभि चष्टे शचीभिः ध्राजिरेकस्य ददृशे न रूपम् ॥

अक्० १ । १६४ । ४४ ॥

शब्दार्थः—( त्रयः ) तीन ( केशिनः ) सदैव प्रकाशित अनादि पदार्थ ( ऋतु था ) नियमानुसार ( विचक्षते ) विविध कार्य कर रहे हैं ( एषाम् ) इन में से ( एकः ) एक ( संवत्सरे ) काल में ( वपते ) बीज डालता है । ( एकः ) एक ( शचीभिः ) शक्तियों से ( विश्व ) संसार को ( अभि चष्टे ) दोनों ओर से देखता है, ( एकस्य ) एक का ( ध्राजिः ) वेग तो ( ददृशे ) दीखता है ( रूपं न ) परन्तु रूप नहीं दीखता है ।

शिक्षाः—ब्रह्म, जीव तथा प्रकृति यह तीन अनादि पदार्थ हैं; जो जगत् के कारण हैं । परमेश्वर जीवों के कर्म फल देने के लिये प्रकृति में मानों बीज डालता है, अर्थात् कार्य के योग्य बनाता है । जीव अपने कर्मों के अनुसार भले बुरे दोनों प्रकार के भोगों को भोगता है । प्रकृति का कार्य तो इन बाह्य आंखों द्वारा दीखता है परन्तु उसका सूक्ष्म रूप दिखाई नहीं देता है ।

## ६१. तीनों की सूक्ष्मता

बालादेक मणीयस्क मुतैकं नैव दृश्यते ।

ततः परिष्वजीयसी देवता सा ममप्रिया ॥

अथर्व० १० । ८ । २५ ॥

शब्दार्थः—( एकं ) एक जीवात्मा ( बालात् अणीयस्कं ) बाल से भी अति सूक्ष्म है । ( उत ) और ( एकं ) एक प्रकृति ( न एव दृश्यते )

इतनी सूक्ष्म है कि दीखती ही नहीं है । ( ततः ) इन दोनों से भी ( परिष्वजीयसी देवता ) सूक्ष्म और व्यापक जो परमात्म—देवता है । ( सा ) वह ( मम प्रिया ) मुझे प्रिय है ।

टिप्पणी:—सूक्ष्मातिसूक्ष्म परमात्मा का भी अनुभव हृदयदेश में योगियों को हो जाता है ।

कठोपनिषत् में लिखा है:—

एष सर्वेषु भूतेषु गृढोत्मान प्रकाशते ।

दृश्यते त्वग्या बुद्ध्या सूक्ष्मया सूक्ष्म दर्शिभिः ॥

५३. प्रवाह से अनादि पदार्थ:—जो कार्य जगत्, जीव के कर्म और जो इनका संयोग वियोग है ये तीन परम्परा से अनादि हैं ।

( स्वमन्तव्य० ७ )

५४. अनादि का स्वरूप:—जो न कभी उत्पन्न हुआ हो जिसका कारण कोई भी न हो अर्थात् सदा स्वयं सिद्ध हो वह अनादि कहाता है

५५. पुरुषार्थ:—अर्थात् सर्वथा आलस्य छोड़ के उत्तम व्यवहारों की सिद्धि के लिए मन, शरीर, वाणी और धन से जो अत्यन्त उद्योग करना है उसको पुरुषार्थ कहते हैं ।

( स्वमन्तव्य० २५ )

६२. पुरुषार्थी ही श्रेष्ठ है

इच्छन्ति देवाः सुन्वन्तं न स्वप्नाय स्पृहयन्ति ।

यन्ति प्रमादमतन्द्राः ॥

श्रृङ्ख० ८ । २ । १८ ॥

शब्दार्थ:—( देवाः ) विद्वान् लोग ( सुन्वन्तं ) यज्ञादि परोकरा-मय पुरुषार्थ करने वाले को ( इच्छन्ति ) श्रेष्ठ मानते हैं ( स्वप्नाय ) सुस्त आलसी मनुष्य को ( न स्पृहयन्ति ) नहीं पसन्द करते हैं । एवं ( प्रमादं ) बेपरवाही और ग़लती करने वाले का ( अतन्द्राः ) स्वयं भी आलस्य न करते हुये ( यन्ति ) दमन करते हैं ।

५६. पुरुषार्थ के भेदः—जो अप्राप्त वस्तु की इच्छा करनी, प्राप्त का अच्छे प्रकार रक्षण करना, रक्षित को बढ़ाना और बढ़े हुए पदार्थों का सत्य विद्या की उन्नति में तथा सब के हित करने में खर्च करना है इन चार प्रकार के कर्मों को पुरुषार्थ कहते हैं ।

६३. पुरुषार्थी को ही प्रार्थना का अधिकार है

इमं कल्याण्यजरा मर्त्यस्यामृतागृहे ।

यस्मै कृता शये स, यश्चकार जजार सः ॥

अथर्व० १० । ८ । २६ ॥

शब्दार्थः—( इयं ) यह आत्मा रूपी देवता ( कल्याणी ) कल्याण मार्ग की ओर ले जाने वाली ( अजरा ) अजर ( अमृता ) अमर है । एवं ( मर्त्यस्यागृहे ) मरणधर्मा प्राणी के घर अर्थात् शरीर में रहती है । यह देवता ( यस्मै ) जिसके लिए ( कृता ) हो जाती है अर्थात् जिसको आत्मज्ञान हो जाता है ( सः शये ) वह सुख प्राप्त करता है और ( यः-चकार ) जो पुरुषार्थ करता है ( सः जजार ) वह प्रार्थना करने योग्य होता है । अर्थात् उसी की प्रार्थना सफल होती है अन्य की नहीं ।

शिक्षाः—मनुष्य के नाशवान् शरीर में अजर, अमर, और कल्याणमय आत्मा रहता है । जो पुरुषार्थी मनुष्य उन्नति के लिए पुरुषार्थ करता है उसीको आत्मज्ञान होता है । वास्तव में पुरुषार्थ हीन प्रार्थनाओं में कोई बल नहीं होता है । वेद की प्रार्थनाओं के अनुसार जो आचरण करता है वही प्रार्थना का अधिकारी है । भगवान् पुरुषार्थी को ही प्रेम करते हैं । अंग्रेजी में भी कहा है “Work is worship.” अर्थात् काम करना ही सच्ची प्रार्थना और पूजा है । अपरंचः—नीतिकार का निम्न श्लोक भी पुरुषार्थ के चार भेदों को स्पष्ट करता है ।

अलब्धं चैव लिप्सेत लब्धं रक्षेद्व न्नयात् ।

रक्षितं वर्धयेत् सम्यक् वृद्धं तीर्थेषु निक्षिपेत् ॥ मनुः ॥

अ० ७ । दलोक० ६६ ॥

१७. परोपकारः—अर्थात् अपने सामर्थ्य से दूसरे प्राणियों के सुख होने के लिए जो तन, मन, धन से प्रयत्न करना है वह परोपकार कहा जाता है ।  
( स्वमन्तव्य ४० )

६४. धन और अन्न का विभाग

प्रजाभ्यः पुष्टिं विभजन्त आसते रयिमिव पृष्ठं प्रभवन्त मायते ।

असिन्वन् दंष्ट्रैः पितु रक्षि भोजनं यस्ता कृणोः प्रथमं सास्युकथ्यः ॥

श्रुक्० २ । १३ । ४ ॥

शब्दार्थः—हे ! भगवन् ! जो ( पुष्टिं ) आपके दिए हुवे पोषक धन और अन्न को ( प्रजाभ्यः ) प्रजाओं में ( विभजन्तः ) परस्पर विभाग करते हुवे ( आसते ) रहते हैं । जैसे—( आयते ) गृह में आये हुवे अतिथि को ( पृष्ठं ) धारण पोषण करने वाले ( प्रभवन्तं ) अतिशक्ति सम्पन्न ( रयिं इव ) धन की तरह अपने अपने धन और अन्न को विभाग करके आनन्द से निवास करते हैं ।

जैसे—हे ! भगवन् ! ( असिन्वन् ) प्रत्येक परोपकारी पुत्र ( पितुः ) अपने पिता के घर में ( दंष्ट्रैः ) दांत व दाढ़ों से ( भोजनं अस्ति ) भोजन करता है । उसी प्रकार समस्त प्रजा उस धन और अन्न को अपना समझ कर भोग करें । क्योंकि ( यः ) जो परमात्मा ( ताः ) इन सब विधियों को ( अकृणोः ) बनाता है ( सः ) वह ( प्रथमं ) सर्व श्रेष्ठ ( उक्थ्यः अस्ति ) पूज्य है ।

शिक्षाः—इस मंत्र द्वारा परमात्मा अपनी प्रजा को परोपकार की शिक्षा देते हैं । अपने पास अपनी आवश्यकता से अधिक

जो धन और अन्न हो उसको अन्य अर्थों सत् पात्रों में दान कर देना चाहिए। दान करने वाले को लेने वाले के लिए अतिथि की भावना इद करनी चाहिए और दान लेने वाले को पिता के घरपर जैसे पुत्र उपभोग करता है उसी प्रकार समझ कर लेना चाहिए। यहां “अपरिग्रह” की शिक्षा किस सुन्दरता के साथ दी गई है। वैदिकधर्म में जब तक “अपरिग्रह” का सिद्धान्त धार्मिक रूप में विराजमान है तबतक “सांख्यवाद” आदि किसी भी नये सिद्धान्त की विशेष आवश्यकता नहीं है। इस मन्त्र में सच्चे सांख्यवाद का दिग्दर्शन हो जाता है; और इस सिद्धान्त का संस्थापक स्वयं परम पिता सबपर दयालु परमात्मा है।

५८. शिष्टाचारः—जिसमें शुभ गुणों का ग्रहण और अशुभ गुणों का त्याग किया जाता है वह शिष्टाचार कहाता है। (स्वमन्तव्य० ३६)

### ६५. शिष्टों का अनुसरण

यन्मे छिद्रं चक्षुषो हृदयस्य मनसो वाऽतितृणं ।

बृहस्पतिर्मे तद् दधातु । शं नो भवतु भुवनस्य यस्पतिः ॥

यजु० ३६ । १ ॥

शब्दार्थः—(यत्) जो (मे) मेरे (चक्षुषः) आंख का (हृदयस्य) हृदय का (वा मनसः) और मन का (अति तृणं) अत्यन्त विस्तृत (छिद्रं) दोष है (तत्) उस (मे) मेरे दोष को (बृहस्पतिः) ज्ञानी शिष्ट पुरुष (दधातु) अपने शिष्टाचार द्वारा ठीक करें (यः) जो (भुवनस्यस्पतिः) सृष्टि का स्वामी है वह (नः) हम सबका (शं) कल्याणकर्ता (भवतु) होवे ।

**शिक्षा:—**श्रेष्ठ पुरुष अपने आचरणों द्वारा अन्य पुरुषों को इतना प्रभावित कर देते हैं कि शुभ गुणों का ग्रहण और अशुभ गुणों का त्याग सुगमता से हो जाता है। इसी लिए आर्यों को आर्य बनाने का साधन पहिले स्वयं आर्य बनना बताया है।

**५८. सदाचार:—**जो सृष्टि से लेके आज पर्यन्त सत् पुरुषों का वेदोक्त आचार चला आया है कि जिसमें सत्य का ही आचरण और असत्य का परित्याग किया है उसको सदाचार कहते हैं।

**६६. सत्यमय कल्याणमार्ग**

**स्वस्ति पन्था मनु चरेम सूर्याचन्द्रमसाधिव ।**

**पुनर्ददताऽधनता जानता संगमेमहि ॥**

श्रुक० ५ । ५१ । १५ ॥

**शब्दार्थ:—**(सूर्याचन्द्रमसौ इव) सूर्य और चन्द्र के समान हम सब स्वयं (स्वस्तिपन्थां) कल्याणमार्ग का (अनुचरेम) आचरण करें और (पुनः) फिर हम (ददता) दान, परोपकार करने वाले (अन्नता) अहिंसा सत्य आदि का पालन करने वाले और (जानता) आत्मज्ञानी सत् पुरुषों के साथ (संगमेमहि) सत् संग करें अर्थात् उनका जो वेदोक्त सदाचार है उसी के अनुसार अपने जीवन को बितावें।

**शिक्षा:—**आर्यों को सूर्य और चन्द्र के समान प्रत्येक कार्य नियत समय पर करना चाहिए। अन्धकार को दूरके ज्ञान का प्रकाश फैलाना चाहिए। दान, परोपकार, अहिंसा, सत्य, यज्ञ और तपमय जीवन बिताना चाहिए।

**गीता में भी कहा है:—**

**यज्ञ दान तपः कर्म नत्याज्यं कार्यं मेघनत् ।**

**यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥**

अ० १८ । श्लो० ५ ॥

महिषि मनुने जो सदाचार का लक्षण किया है वह भी प्रत्येक आर्य-कुमार को कंठस्थ कर लेना चाहिए।

यस्मिन् देशे य आचारः पारं पर्य क्रमागतः ।

वर्णानां सान्तराजानां स सदाचार उच्यते ॥

ई०. विद्यापुस्तकः—जो ईश्वरोक्त सनातन सत्य विद्यामय चार वेद हैं उनको विद्या पुस्तक कहते हैं।

६७. काव्यमय वेद

अन्ति सन्तं न जहात्यन्ति सन्तं न पश्यति ।

देवस्य पश्य काव्यं न ममार न जीर्यति ॥

अथर्व० १०। ८। ३० ॥

शब्दार्थः—संसार ( अन्ति सन्तं ) पास रहने वाले परमात्मा को ( न पश्यति ) नहीं देखता, और ( अन्ति सन्तं ) पास रहने वाले ईश्वर को ( न जहाति ) छोड़ता भी नहीं। उस ( देवस्य काव्यं ) ईश्वर के इस काव्यमय वेदज्ञान को ( पश्य ) देख, जो ( न ममार ) मरता नहीं है और ( न जीर्यति ) पुराना भी नहीं होता है।

शिक्षाः—परमात्मा इतना समीप है कि मनुष्य उसको देख नहीं सकता। एवं मनुष्य तो अपनी आंख को भी स्वयं देख नहीं सकता। दूध में मक्खन मौजूद है पर मनुष्य देख नहीं सकता। अति समीपता भी न दीखने में कारण है। परमेश्वर अति समीप और सर्व व्यापक है इसलिए उससे अलग भी नहीं हो सकता। चाहे कोई हज़ारबार कहे कि “ मैं ईश्वर को नहीं मानता ” परन्तु वह तो उस नास्तिक के भी रोम रोम में रहकर समस्त चक्र को चला रहा है। उसी ईश्वर ने ज्ञान देने के लिए काव्यमय चार वेद संसारभर के

मनुष्यों के लिए प्रदान किए हैं—जो कभी भी पुराने नहीं होते हैं। सदैव नवीन ही बने रहते हैं।

६१. आचार्यः—जो श्रेष्ठ आचार को ग्रहण करा के सब विद्याओं को पढ़ा देवे उसको आचार्य कहते हैं। ( स्वमन्तव्य० ३१, ३५ )

६८. आचार्य और ब्रह्मचारी

आचार्य स्ततत् नभसी उभे इमे गंभीरे पृथिवी दिवं च ।

ते रक्षति तपसा ब्रह्मचारी तस्मिन् देवाः संमनसो भवन्ति ॥

अथर्व० ११ । ३ । २ ॥

शब्दार्थः—( इमे ) ये ( उर्वी गंभीरे ) बड़े गंभीर ( उभे नभसी ) दोनों लोक अर्थात् ( पृथिवी दिवं च ) पृथिवी और शूलोक हैं ( आचार्यः ततक्ष ) आचार्य इन दोनों का ज्ञान करा देता है, और ( ब्रह्मचारी तपसा ) ब्रह्मचारी अपनी तपस्या से ( ते रक्षति ) उन दोनों की रक्षा करता है। इसलिए ( तस्मिन् ) उस ब्रह्मचारी में ( देवाः संमनसो भवन्ति ) सब दिव्य शक्तियाँ अनुकूल विज्ञान के साथ रहती हैं।

शिक्षाः—आचार्य ही पृथिवी से लेकर शूलोक तक सब पदार्थों का ज्ञान यथावत् ब्रह्मचारी को देता है, मानो वह अपने शिष्य के लिए ये दोनों लोक सुलभ बना देता है। क्योंकि विज्ञान के बल से अग्नि, वायु और विद्युत् द्वारा रेल, विमान और तार आदि बनाना सब सिखा देता है। इसी लिए “ आचार्यवान् पुरुषो वेद ” कहा गया है, और जो आचार्य की शिक्षा दीक्षा देवे वही सच्चे अर्थों में आचार्य कहला सकता है।

निरुक्तकार कितना स्पष्ट कहते हैंः—

आचारं ग्राह्यति आचिनोति अर्थान्,

आचिनोति बुद्धिमिति वा स आचार्यः कथ्यते ॥

६२. गुरुः—जो वीर्यदान से ले के भोजनादि कराके पालन करता है इससे पिता को गुरु कहते हैं और जो अपने सत्योपदेश से हृदय का अज्ञान रूपी अन्धकार मिटा देवे उसको भी गुरु अर्थात् आचार्य कहते हैं।

( स्वमन्तव्य० ३२, ३३ )

### ६६. गुरु और शिष्य

आधत्त पितरो गर्भं कुमारं पुष्करं स्रजम् ।

यथेह पुरुषोऽसत् ॥

यजु० २ । ३३ ॥

शब्दार्थः—हे ( पितरः ) गुरुजनो ! तुम ( यथा ) जैसे यह शिष्य (इह) इस हमारे कुल में शारीरिक और आत्मिक बल प्राप्त कर ( पुरुषः असत् ) विद्वान् और पुरुषार्थी होवे उस प्रकार ( गर्भं ) गर्भ के समान अत्यन्त संभाल करने योग्य ( पुष्करं स्रजं ) विद्या ग्रहण के लिये पुष्पों की माला धारण किए हुए इस ( कुमारं ) अविवाहित बालक को ( आधत्त ) स्वीकार करो ।

शिक्षाः—बालक विद्या ग्रहण करने योग्य आयु में माता पिता से विदा होते समय पुष्पों की मालायें प्राप्त करके जब गुरुगृह वा गुरु के कुल में प्रविष्ट होता है तब माता पिता आदि इस मंत्र का उच्चारण करते हैं। इस मंत्रमें गर्भ, कुमार और पुष्कर-स्रज यह तीन पद बड़े महत्व के हैं। गर्भ की तरह कुमार बालक की रक्षा बड़ी सावधानी से करनी चाहिए। बाल विवाह नहीं होना चाहिए तभी उनको कुमार कह सकेंगे। फूलों की मालायें यह सूचना देती हैं कि यह बालक हमारा बड़ा प्यारा है और हम इसको स्वागत पूर्वक विदा कराके लाये हैं। अश्रद्धा या अनीति से प्रविष्ट हुए बालक कभी फल

फूल नहीं सकते हैं । यह गुरुकुलों में क्रियात्मक अनुभव भी हो चुका है ।

महर्षि मनुने भी गुरु का निम्न लक्षण किया है:—

निषेकादीनि कर्माणि यः करोति यथाविधि ।

संभावयति चान्नेन स विप्रो गुरु रूच्यते ॥

६३. अतिथिः—जिसकी आने और जाने में कोई भी निश्चित तिथि न हो तथा जो विद्वान् होकर सर्वत्र भ्रमण करके प्रश्नोत्तर के उपदेश से सब जीवों का उपकार करता है उसको अतिथि कहते हैं ।

६४. पंचायतन पूजाः—जीते माता, पिता, आचार्य, अतिथि और परमेश्वर को जो यथा योग्य सत्कार करके प्रसन्न करता है उसको पंचायतन पूजा कहते हैं । ( स्वमन्तव्य० २१ )

### ७०. अतिथि यज्ञ

अशितावत्यतिथा वशनीयाद् यज्ञस्य सात्मत्वाय,

यज्ञस्या विच्छेदाय तद् व्रतम् ॥

अथर्व० १ । ३ । ६ ।

शब्दार्थः—( अशितौ अतिथौ ) अतिथि के भोजन के पश्चात् ( अश्वीयात् ) भोजन करे । ( यज्ञस्य सात्मत्वाय ) यज्ञमय अनुकूल जीवन के लिए ( यज्ञस्य अविच्छेदाय ) और यज्ञ को निरन्तर चलाने के लिये ( तद् व्रतम् ) यह व्रत है ।

शिक्षाः—न तिथिः=अतिथिः । जिसके आने की तिथि ज्ञात न हो । ऐसे विद्वान् का सत्कार हर प्रकार से करना अतिथि यज्ञ है । अतिथि से ज्ञान, उपदेश और शिक्षा न लेना उसका निरादर करना है, अतः प्रश्नोत्तर से अवश्य उपदेश ग्रहण करना चाहिए ।

## ७१. पितरों की पूजा

मोघमन्नं चिन्दते अप्रचेताः सत्यं ब्रवीमि वध इत् स तस्य ।

नार्यमणं पुष्यति नो सखायं केवलाघो भवति केवलादी ॥

अ० १० । ११७ । ६ ।

शब्दार्थः—जो पुरुष (अर्यमण) श्रेष्ठ मन वाले न्यायकारी विद्वान्, माता, पिता, अतिथि आदि को ( न पुष्यति ) अन्न सत्कार आदि के द्वारा पुष्ट और संतुष्ट नहीं करता और ( नो सखायं ) न अपने समकक्ष मित्रों की सहायता करता है वह ( केवलादी ) केवल स्वयं ही भोग करने वाला ( केवलाघः ) केवल पाप रूप ( भवति ) होता है । ( सत्यं ब्रवीमि ) सच कहता हूँ कि वह, ( अप्रचेताः ) अज्ञानी पुरुष ( मोघं अन्नं चिन्दते ) व्यर्थ ही अन्नादि भोग सासग्री को पाता है । ( स इत् ) वह अन्न निश्चय से ( तस्य वधः ) उसका नाश करने वाला अर्थात् अप्रतिष्ठा कराने वाला और स्वार्थी बनाने वाला होता है ।

शिक्षाः—श्रेष्ठ पुरुषों का नाम पितर है । उदाहरणार्थः—माता, पिता, गुरु, आचार्य, अतिथि और उपदेशक ! इनका सत्कार करना पितरों की पूजा कहलाती है । अज्ञानी लोग मृत पितरों को पिण्ड दान देते हैं, यह व्यर्थ है । इस मंत्र में “साम्यवाद” की भी झलक है । “ केवलाघो भवति केवलादी ” यही मूल मंत्र साम्यवादियों का है जो वेदों में पहिले ही शोभायमान है । तभी तो वेद सब सत्य विद्याओं का भण्डार माना जाता है ।

६५, पूजाः—जो ज्ञानादि गुण वाले का यथा योग्य सत्कार करना है उसको पूजा कहते हैं ।

६६. अपूजा:—जो ज्ञानादि रहित जड़ पदार्थ और जो सत्कार के योग्य नहीं है उसका जो सत्कार करना है वह अपूजा कहाती है ।

( स्वमन्तव्य० २१ )

## ७२. पूज्यों की पूजा

मा पृणन्तो दुरितमेन आरन् मा जारिषुः सूरयः सुव्रतासः ।

अन्यस्तेषां परिधिरस्तु कश्चित् अपृणन्तमभि संयन्तु शोकाः ॥

ऋक्० १ । १२५ । ७ ॥

शब्दार्थः—( पृणन्तः ) पूज्यों को संतुष्ट और प्रसन्न करने वाले ( दुरितम् ) पाप और ( एनः ) कष्ट को ( मा आरन् ) मत प्राप्त हों । ( सु-व्रतासः ) उत्तम नियमों का पालन करने वाले ( सूरयः ) ज्ञानादि गुण वाले ( मा जारिषुः ) यथायोग्य सत्कार के बिना क्षीण न हों । ( कश्चित् अन्यः ) कोई दूसरा पुरुष ( तेषां परिधिः अस्तु ) उनका रक्षक और सत्कार पूजा करने वाला हो । ( शोकाः ) शोक, दुःख आदि ( अपृणानं ) अपूज्य के प्रति ( अभि संयन्तु ) चले जावें ।

शिक्षा:—जो ज्ञानादि रहित है उसका सत्कार नहीं करना चाहिए ।

अपूज्यों की पूजा करने से राष्ट्र की सदैव अवनति होती है ।

कहा भी है:—

अपूज्या यत्र पूज्यन्ते पूज्यानां च व्यतिक्रमः ।

त्रीणि तत्र भविष्यन्ति दुर्भिक्षं मरणं भयम् ॥

६७. जड़:—जो वस्तु ज्ञानादि गुणों से रहित है उसको जड़ कहते हैं ।

६८. चेतन:—जो पदार्थ ज्ञानादि गुणों से युक्त है उसको चेतन कहते हैं ।

## ७३. जड़ और चेतन

अचिकित्वाश्चिकितुषश्चिदत्र कवीन् पृच्छामि विज्ञाने न विद्वान् ।  
वि यस्तस्तम्भ षडिमा रजांसि अजस्य रूपे किमपि स्वित्कम् ॥

श्रुक्० १ । १६४ । ६ ।

शब्दार्थः—(चिकित्वान्) पृथिवी आदि जड़ पदार्थों को न जानता हुआ मैं (चिकितुषः) चेतन और ज्ञानी (कवीन्) विद्वानों से (अत्र) इस विषय में (पृच्छामि) पूछता हूँ । क्योंकि (न विद्वान्) मैं नहीं जानता हुआ (विज्ञाने) परमार्थ ज्ञान के लिए पूछता हूँ । (यः) जो सत्, चित् और आनन्दस्वरूप परमात्मा (इमाः) इन (पद) छः (रजांसि) लोकों को (वि तस्तम्भ) विशेष रूप से धारण करता है । क्योंकि (स्वित्) क्या (अजस्य) उस अजन्मा परमात्मा के (रूपे) स्वरूप में (किमपि एक) कुछ अचिन्त्य एक सामर्थ्य नहीं है ? अवश्य है ।

शिक्षाः—प्रकृति जड़ है और आत्मा चेतन है । प्रकृति ज्ञानादि रहित है और चेतन आत्मा ज्ञानादि गुणों से युक्त है । चेतन आत्मा के साथ पाँच भूत इस प्रकार छः लोक हैं जिनके संयोग वियोग से परमात्मा समस्त संसार को रचता है । शास्त्रकारों ने कहा भी हैः—“चेतनो धातुरप्येकः हेतुः पुरुषसंज्ञकः”

गीता में भी कहा हैः—

मसैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥

अ० १५ । श्लो० ७ ॥

६६. भाषनाः—जो जैसी चीज़ हो उसमें विचार से वैसा ही निश्चय करना कि जिसका विषय भ्रम रहित हो अर्थात् जैसे को वैसा ही समझ लेना उसको भावना कहते हैं ।

७०. अभावना:—जो भावना से उलटी हो अर्थात् जो मिथ्या ज्ञान से अन्य निश्चय मान लेना है, जैसे जड़ में चेतन और चेतन में जड़ का निश्चय कर लेना है उसको 'अभावना' कहते हैं।

### ७४. भावना और वेदज्ञान

न विजानामि यदि वेदमस्मि निण्यः सन्नद्धो मनसा चरामि ।

यदा मागन् प्रथमजा ऋतस्य आदिद्वाचो अश्नुवे भागमस्याः ॥

श्रु० १ । १६४ । ३७ ।

शब्दार्थः—( यत् इव ) जिस प्रकार का मैं ( इदं अस्मि ) यह हूँ ( न विजानामि ) इसको मैं नहीं जानता हूँ, क्योंकि ( निण्यः ) मूढ़-चित्त हूँ और (संनद्धः) अविद्यान्धकार से बद्ध होकर (मनसा चरामि) मन से भटक रहा हूँ। ( यदा ) जब ( ऋतस्य ) वेद ज्ञान की ( प्रथमजा ) पहिले पहिल उयोनि ( मा आगन् ) मुझको प्राप्त होनी है ( आत् इत् ) तदनन्तर ही ( अस्याः वाचः ) इस वैदिक श्रुति [ वचन ] का ( भाग ) सेवनीय और आचरणीय प्रयोजन (अश्नुवे) समझता हूँ।

शिक्षा:—मनुष्य का भ्रम तभी नष्ट होता है जब वह वेदज्ञान को प्राप्त करता है, अतएव आत्मज्ञान के लिए वैदिक श्रुतियों का निरन्तर स्वाध्याय करना चाहिए। नहीं तो अभावना द्वारा मनुष्य जड़ को चेतन और चेतन को जड़ समझ लेता है। और अविद्या के गहरे कूप में पड़कर विक्षिप्तमन से भटकता रहता है।

७१. परिद्धतः—जो सत् असत् को विवेक से जानने वाला धर्मात्मा, सत्यवादी, सत्यप्रिय और सबका हितकारी है उसको पंडित कहते हैं  
( स्वमन्तव्य० २६, ३४ )

## ७५. पण्डितों की सात मर्यादायें

सप्त मर्यादाः कवयस्तत्तुस्तासामेकामिदमभ्यंद्ुरो गात् ।

आयोर्ह स्कम्भ उपमस्य नीले पथां विसर्गे धरुणेषु तस्थौ ॥

श्रु० १० । ५ । ६ ।

शब्दार्थः—( कवयः ) धर्मात्मा और विद्वान् पंडित लोग ( सप्त-मर्यादाः ) सदाचार की सात बातें ( तत्तुः ) अपने आचरण से निश्चित करते हैं । ( तासाम् एकां ) उनमें से एक मर्यादा का भी जो ( अभि गात् ) उल्लंघन करता है वह ( अंद्ुरः ) बड़ा पतित होता है । परन्तु जो सत् असत् को विवेक से जानने वाला पंडित ( धरुणेषु ) सर्व हितकारी धारण शक्तियों में ( उपमस्य ) उपमा देने योग्य ( नीले ) उच्च आत्मिक शान्ति में ( पथां विसर्गे ) तथा निश्चित पथ पर ( तस्थौ ) स्थिर रहता है वह तो मानो ( ह ) निश्चय से ( आयोः ) आयु अर्थात् उज्जतिमय मार्ग में ( स्कम्भे ) चढ़ा ही हुवा है ।

शिक्षाः—पंडित वह है जो विद्वान् और धर्मात्मा हो । जिसके सदाचार का दूसरे अनुकरण कर सकें । जो अपने उच्च वैदिक जीवन से सदाचार की सीमा बांध देता है । आजकल पण्डित शब्द जन्म के ब्राह्मणों के लिये रूढ़ि सा हो गया है । यह भी हिन्दू-समाज की अवनति में पर्याप्त भाग ले रहा है । गीता में पण्डित का निम्न लक्षण किया हैः—

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥

अथर्व० ४ । श्लो० १६ ॥

अर्थात् जो सम्पूर्ण कार्यों को ज्ञानपूर्वक अपना कर्त्तव्य समझ कर करता है और फल की चिन्ता में कभी नहीं फँसता है । वह पण्डित है ।

सात मर्यादायें निम्न हैंः—

( १ ) अहिंसा ( २ ) सत्य ( ३ ) अस्तेय ( ४ ) ब्रह्मचर्य ( ५ ) अपरिग्रह ( ६ ) अस्वाद और ( ७ ) अमहंकार, यह सात मर्यादायें पण्डितों के लिये अनिवार्य हैं। जो मनुष्य इन सात बातों पर आचरण न करता हो वह कभी पण्डित कहलाने योग्य नहीं है। महर्षि दयानन्द ने व्यवहारभानु में पण्डित का लक्षण यह भी लिखा है:—

आत्मज्ञानं समारम्भः तितित्ता धर्मनित्यता ।

यमर्था नापकर्षन्ति स वै पण्डित उच्यते ॥

पंडित शब्द 'पण्डा' से बना है। "पण्डा बुद्धिर्यस्य सः पंडितः" बुद्धिमान् " तारकादिभ्य इतच् " से ' इतच् ' प्रत्यय होता है।

७२. मूर्खः—जो अज्ञान, हठ, दुराग्रहादि दोष सहित है उसको मूर्ख कहते हैं।

७६. मूर्ख मनुष्य

यस्तित्याज सचिविदं सखायं न तस्य वाच्यपि भागो अस्ति ।

यदीं शृणोत्यलकं शृणोति न हि प्रवेद सुकृतस्य पन्थाम् ॥

श्रुत० १०।७१।६।

शब्दार्थः—( यः ) जो ( सचिविदं ) विद्वान् पण्डित और ज्ञानी ( सखायं ) मित्र को ( तित्याज ) छोड़ देता है वह मूर्ख है क्योंकि—

मूर्खाश्च मूर्खैः सुधियः सुधीभिः

समानशीलव्यसनेषु सख्यम् "

( तस्य ) उस मूर्ख की ( वाच्य अपि ) वाणी में भी ( भागः न अस्ति ) पंडित भाग नहीं लेते ( ईम् ) ऐसा मूर्ख मनुष्य ( यत् शृणोति ) जो कुछ सुनता है ( अलकं शृणोति ) व्यर्थ ही सुनता है क्योंकि वह ( सुकृतस्य पन्थां ) कल्याणमार्ग को ( नहि प्र वेद ) बिलकुल नहीं जानता है। जब जानता ही नहीं तो आचरण कैसे करेगा ?

शिक्षा:—मूर्ख मनुष्य अज्ञान, हठ, दुराग्रह और मिथ्या अहंकार में फंसा रहता है। वह बुद्धिमानों से मित्रता भी नहीं करता फिर उसका सुधार कैसे हो। एक जैसे स्वभाव वाले एकत्र बैठते हैं, अंग्रेजी में भी कहा है:—“ A man is known by the company he keeps. ” अर्थात् मनुष्य अपने साथी से परखा जाता है। मूर्खों के साथ मित्रता करके मनुष्य मूर्ख होता है। सज्जनों की संगति बड़ी फलवती होती है।

कहा भी है:—

“ सत्-संगतिः कथय किन्न करोति पुंसाम् ॥ ”

महर्षि दयानन्द ने “व्यवहारभानु में मूर्ख का लक्षण यह किया है:—

अथुतश्च समुन्नद्धो दरिद्रश्च महामनाः ।

अर्थाश्चा कर्मणा प्रेणुर्मुद इत्युच्यते बुधैः ॥

७३. ज्येष्ठ कनिष्ठ व्यवहार:—जो बड़े और छोटों से यथायोग्य परस्पर मान्य करना है उसको ‘ज्येष्ठ कनिष्ठ व्यवहार’ कहते हैं।

७७. यथायोग्य व्यवहार

अक्षण्वन्तः कर्णवन्तः सखायो मनोजवेष्वासमा बभूवुः ।

आदघ्नास उपकक्षास उ त्वे हृदा इव स्नात्वा उ त्वे दृशे ॥

ऋक्० १० । ७१ । ७ ॥

शब्दार्थ:—सब मनुष्य (अक्षण्वन्तः) नेत्र वाले और (कर्णवन्तः) कान वाले हैं। (सखायः) समान भाव रखने वाले भी (मनोजवेषु) मनो-वेगों में अर्थात् बुद्धि, विवेक, विचार और आत्मिक विकास में (असमा: बभूवुः) असमान होते हैं। उदाहरणार्थ:—(त्वे उ) कोई (आदघ्नासः)

मुख पर्यन्त जल वाले (हृदाः इव) बड़े सरोवर के समान होते हैं। कोई (उपकक्षासः) कमर से ऊपर जल वाले मध्यम सरोवर के समान होते हैं और (त्वे उ) कोई कोई (स्नात्वा) केवल नहाने योग्य जल वाली तलैया के समान छोटे (दृशे) दीख पड़ते हैं। इस प्रकार तीन प्रकार के मनुष्य बताए हैं।

शिक्षाः—जो जिस व्यवहार के योग्य हो उसके साथ वैसा ही व्यवहार करना चाहिए। छोटे बड़े का ध्यान रखते हुए सदैव वर्तना चाहिए। जैसे हमलोग कहा करते हैं कि “वह मनुष्य कितने पानी में है” इसी प्रकार इस मंत्र में ‘हृदाः’ अर्थात् सरोवर द्वारा समझाया है।

७४. सर्वहितः—जो तन, मन और धन से सबके सुख बढ़ाने में उद्योग करना है उसको सर्वहित कहते हैं।

७८. ऐश्वर्य के लिए प्रेरणा

देव सवितः प्रसुव यज्ञं प्र सुव यज्ञपतिं भगाय ।

दिव्यो गन्धर्वः केतपूः केतं नः पुनातु वाचस्पतिर्वाचं नः स्वदतु ॥

यजु० ३० । १ ॥

शब्दार्थः—हे ! ( देव सवितः ) दिव्यगुणों को उत्पन्न करने वाले विद्वान् ! ( भगाय ) ऐश्वर्य के लिए ( यज्ञं ) सर्वहित की ( प्र सुव ) प्रेरणा कर। तथा ( यज्ञपतिं ) सर्वहित के कार्यों की रक्षा करने वाले को ( प्र सुव ) रक्षा के लिए प्रेरणा कर। ( दिव्यः ) महान् ( गन्धर्वः ) विद्वान् ( केतपूः ) ज्ञान से पवित्र करने वाला ( नः ) हमारे ( केतं ) ज्ञान को ( पुनातु ) पवित्र करे। तथा ( वाचस्पतिः ) वेदज्ञ उपदेशक ( नः वाचं ) हमारी वाणी को ( स्वदतु ) सदुपदेशों के द्वारा मधुर गुणयुक्त करे।

शिक्षा:—विद्वानों और उपदेशकों को चाहिए कि सर्वहित के लिए निरन्तर उद्योग किया करें। जनता को ऐश्वर्य वृद्धि के लिए। सामाजिक और राष्ट्रीय महान् कार्यों के लिए एवं वेद के स्वाध्याय के लिये निरन्तर प्रेरित करना चाहिए। यह मंत्र परमेश्वर-पक्ष में भी इसी प्रकार लगता है क्योंकि वही तो परम विद्वान् महोपदेशक है।

७५. चोरी त्याग:—जो स्वामी की आज्ञा के बिना किसी के पदार्थ का ग्रहण करना है वह चोरी और उसका छोड़ना चोरी त्याग कहाता है।

७६. चोरों को उपदेश देना

येऽमावास्यां रात्रिमुदस्थुर्वाजमग्निणः।

अग्निस्तुरीयो यातुहा सो अस्मभ्यमधिब्रवत्।

अथर्व० १।१६।१।

शब्दार्थ:—( ये अग्निः ) जो इधर उधर भटकने वाले चोर और डाकू ( अमावास्यां रात्रिं ) अमावस की घोर रात्रि में ( वाजं ) मनुष्यों के समूहों पर ( उदस्थुः ) छापा मारते हैं उनको ( सः ) वह ( यातु-हा ) दुष्टता नाश करने वाला ( तुरीयः ) चतुर्थाश्रमी सन्यासी ( अग्निः ) तेजस्वी विद्वान् ( अस्मभ्यं ) हम सबके कल्याण के लिए ( अधिब्रवत् ) उस चोर को मार्मिक उपदेश करे ताकि वह चोरी आदि का त्याग कर दे।

शिक्षा:—चोरी का त्याग उपदेश द्वारा ही हो सकता है जबतक चोर और डाकू के हृदय का परिवर्तन न हो जावे तब तक वह सैकड़ों प्रकार की सजाएं भोगकर भी वैसा ही बना रहता है। यही मुझे यहां कृष्णमन्दिर ( जेल ) में भी अनुभव हुआ है।

हां उपदेशक बड़ा त्यागी, तेजस्वी विद्वान् होना चाहिए,  
अन्यथा कुल प्रभाव न पड़ेगा ।

७६. व्यभिचार त्यागः—जो अपनी स्त्री के बिना दूसरी स्त्री के साथ गमन करना और अपनी स्त्री को भी ऋतुकाल के बिना वीर्य दान देना तथा अपनी स्त्री के साथ भी वीर्य का अत्यन्त नाश करना और युवावस्था के बिना विवाह करना है यह व्यभिचार कहाता है उसको छोड़ देने का नाम व्यभिचार त्याग है ।

## ८०. अव्यभिचार

इह प्रियं प्रजायै ते समृध्यतां अस्मिन् गृहे गार्हपत्याय जागृहि ।  
एना पत्या तन्वं संस्पृशस्व अथ जिर्विर्विदथमा वदासि ॥

अथर्व० १४ । १ । २१ ॥

शब्दार्थः—( इह ) गृहस्थाश्रम में ( ते प्रजायै ) तेरी सन्तति के लिए ( प्रियं ) कल्याण ( सं ऋध्यतां ) बढ़े । ( अस्मिन् ) इस ( गृहे ) घर में ( गार्हपत्याय ) घर की व्यवस्था के लिये ( जागृहि ) जागती रह अर्थात् सदैव सावधान रह । ( एना पत्या ) केवल अपने पति के साथ ( तन्वं संस्पृशस्व ) शरीर का स्पर्श कर । अन्य के साथ शरीर का स्पर्श भी व्यभिचार है । यही नियम पुरुष को समझ कर परस्त्री का स्पर्श भी न करना चाहिए । ( अथ ) और ( जिर्विः ) ज्ञानी बहुश्रुत बनकर ( विदथम् आ वदासि ) यज्ञ, सभा और युद्धों में भाषण करके सर्व हितकारी कर्तव्यों का उपदेश कर ।

राजर्षि मनु ने भी अव्यभिचार का उपदेश किया है । व्यभिचार शब्द का वास्तविक अर्थ नियत सम्बन्ध का वर्जन अर्थात् स्थान और अवस्था का अनिश्चित होता है ।

मनुस्मृति अध्याय ९ । श्लोक १०१ में कहा है:—

अन्योन्यस्याऽव्यभिचारो भवेदा मरगयन्तिकः ।

एष धर्मः समासेन ज्ञेयः स्त्रीपुंसयोः परः ॥

अर्थात् स्त्री और पुरुष परस्पर नियत सम्बन्ध रखें स्त्री परपुरुष का एवं पुरुष परस्त्री का स्पर्श भी न करें । यही अव्यभिचार या व्यभिचार त्याग है, इसके विपरीत व्यभिचार माना गया है ।

—१. ऋतु कालाभिगामी

ऋतवः स्थ ऋतावृध ऋतुष्टाः स्थ ऋतावृधः ।

घृतश्च्युतो मधुश्च्युतो विराजो नाम कामदुघा अक्षीयमाणाः ॥

यजु० १७ । ३ ।

शब्दार्थः—हे स्त्रियो ! तुम लोग ( ऋतवः स्थः ) वसन्तादि ऋतुओं के समान आनन्द देने वाली हो, अतएव ( ऋतावृधः ) सत्यमय जीवन से बढ़ती हो । हे स्त्रियो ! तुम लोग ( ऋतुस्थाः स्थः ) ऋतुकाल में ही स्त्रीधर्म का पालन करने वाली हो अतएव ( ऋतावृधः ) सत्यमय वेद ज्ञान को बढ़ाने वाली हो । तुम लोग ( घृतश्च्युतः ) घृत आदि पुष्टिकारक पदार्थों की तरह पुष्टि देने वाली हो ( मधुश्च्युतः ) मधु आदि मधुर पदार्थों की तरह मधुर जीवन बनाने वाली हो । ( विराजः ) इसीलिये गृह की विशेष शोभा बढ़ाने वाली ( नाम ) प्रसिद्ध हो तुम ( अक्षीयमाणाः ) न क्षीण होने वाली ( कामदुघा ) कामधेनु की तरह हो ।

शिक्षाः—यह सब ब्रह्मचर्यमय जीवन का प्रभाव है । यदि पति और पत्नी ऋतुकाल में ही समागम करते हैं तो वे ब्रह्मचारी हैं । ऋतुकाल में गमन करने वाली स्त्रियों के लिये इस मन्त्र में बड़े सुन्दर विशेषण दिये गये हैं । ऋतुकालाभिगामी स्त्री

पुरुषों का जीवनमधुर होता है । शरीर पुष्ट रहता है और सकल मनोरथ पूर्ण होते हैं । धार्मिक सन्तान की कामना करने वालों को ऋतुगामी होना ही पड़ेगा अन्यथा पाप पुत्रों का ही जन्म होगा ।

महर्षि मनु ने भी प्रतिपादित किया है कि:—

ऋतुकालाभिगामी स्यात् स्वदारनिरतः सदा ।

पर्ववर्जं ब्रजेच्चैनां तद्-व्रतं रतिकाभ्यया ॥

अथर्व० ३ । ४२ ॥

और अन्यथा:—

निन्द्यास्वष्टासु चान्यासु स्त्रियो रात्रिषु वर्जयन् ।

ब्रह्मचार्येव भवति यत्र तत्राश्रमे वसन् ॥

अथर्व० ३ । ५० ॥

प्रश्नोपनिषत् में भी कहा है:—

“ ब्रह्मचर्यमेव तद् यद् रात्रौ रत्या संयुज्यन्ते ”

८२. वीररत्ना

अदेवृष्णी अपतिष्नी ह्येधि शिवा पशुभ्यः सुयमा सुवर्चाः ।

प्रजावती वीरसूदेवृष्कामा स्योनेमर्माश्च गार्हपत्यं सपर्य ।

अथर्व० १४ । ६ । १८ ॥

शब्दार्थः—हे स्त्री ! तू ( अदेवृष्णी ) देवर की रक्षा करने वाली ( अपतिष्नी ) पति को भी अब्रह्मचर्य के नाश से बचाने वाली ( पशुभ्यः शिवा ) प्राणीमात्र का कल्याण करने वाली ( सुयमा ) अहिंसा, सत्य, अस्तेय, ब्रह्मचर्य और अपरिग्रह इन पांच यमों को सम्यक् पालने वाली ( सुवर्चाः ) अतएव अत्यन्त तेजस्विनी और ( प्रजावती ) उत्तम संतान वाली ( वीरसूः ) दूरवीर पुत्रों को प्रसव करने वाली ( देवृष्कामा )

देवर की इच्छा पूर्ण करने वाली अर्थात् देवर आदि सभी सम्बन्धियों की धार्मिक आज्ञाओं को पालन करने वाली । (स्योना) सुख देने वाली होकर ( इह एधि ) गृहस्थाश्रम में वृद्धि को प्राप्त हों । और ( गार्हपत्यं सपर्यं ) गृहस्थ यज्ञ को पूर्ण कर ।

**शिक्षाः—**इस मंत्र में स्त्री के लिए “ सुयमा ” विशेषण दिया है जो वीर्य रक्षा के लिए प्रेरित करता है । जो दम्पती अत्यन्त वीर्य नाश करते हैं उनको संतान की प्राप्ति नहीं होती है और उनका गृहाश्रमयज्ञ अपूर्ण बनकर आयुष्यहारी होता है । अतएव गृहस्थ स्त्री पुरुषों को भी ब्रह्मचर्य पालन करना चाहिए ।

महर्षि मनु ने भी कहा हैः—

दुराचारो हि पुरुषो लोके भवति निन्दितः ।

दुःखभागी च सततं व्याधितोऽल्पायुरेव च ॥

अ० ४ । ०२७ ॥

### ८३. युवाविवाह

ब्रह्मचर्येण कन्या युवानं विन्दते पतिम् ।

अनङ्गवान् ब्रह्मचर्येणाश्वो घासं जिगीषति ॥

अथर्व० ११ । ५ । १६ ॥

**शब्दार्थः—**( कन्या ब्रह्मचर्येण ) कन्या ब्रह्मचर्य पालन करने के बाद ( युवानं पतिं ) तरुण पति को ( विन्दते ) प्राप्त करती है । ( अनङ्गवान् ) बैल और ( अश्वः ) घोड़ा भी ( ब्रह्मचर्येण ) ब्रह्मचर्य पालन करने से ही ( घासं जिगीषति ) घास खाता है । अर्थात् पशु ऋतुकाल में ही मैथुन करते हैं इसलिए नीरोग रहकर बलवान् बने रहते हैं अन्यथा घास तक न पचा सकें ?

८४. युवति को ही संतानोत्पत्ति का अधिकार है

अपश्यं त्वा मनसा दीधानां स्वायां तनू ऋण्ये नाधमानाम् ।

उप मामुच्चा युवतिर्बभूयाः प्रजायस्व प्रजया पुत्रकामे ॥

ऋ० १० । २७ । १२ ॥

शब्दार्थः—हैं स्त्री ! ( दीधानां ) सौन्दर्य सम्पन्न ( स्वायां तनू ) अपने शरीर का ( ऋण्ये ) ऋणकाल में ही ( नाधमानां ) समागम चाहनी हुई ( त्वाम् ) तुझको ( मनसा अपश्यम् ) मैं मन से चाहता हूँ । हे ( पुत्रकामे ) सन्तान चाहने वाली ! तू ( उच्चा युवतिः ) अत्यन्त युवावस्था को प्राप्त करके ही ( मामुप बभूयाः ) मेरे पास आ और ( प्रजया प्रजायस्व ) सन्तानोत्पत्ति कर ।

८५. युवावस्था में स्वयंवर

कियती योषा मर्यतो वधूयोः परि प्रीता पन्यसा वार्येण ।

भद्रा वधूर्भवति यत् सुपेशाः स्वयं सा मित्रं वनुते जनेचित् ॥

ऋ० १० । २७ । १२ ॥

शब्दार्थः—( वधूयोः ) विवाह करने की इच्छा वाले ( मर्यतः ) मनुष्य के ( वार्येण ) श्रेष्ठ ( पन्यसा ) स्तुति या यश से ( कियती योषा ) कितनी ही स्त्रियां ( परि प्रीता ) आकृष्ट हो जाती हैं । और ( यत् सुपेशाः वधूर्भवति ) जो सुन्दर गुण कर्म स्वभाव की स्त्री होती है ( सा ) वह ( भद्रा ) अपना कल्याण चाहने वाली होकर ( जने चित् ) जन समुदाय अर्थात् सभा के बीच में ही ( मित्रं ) स्नेही पति को ( स्वयं वनुते ) स्वयं वर लेती है ।

८६. ऋतुकाल गमन की प्रकृति से शिद्धा

ओषधयो भूत भव्यमहोरात्रे वनस्पतिः ।

संवत्सरः सहर्तुभिस्ते जाताः ब्रह्मचारिणः ॥

अथर्व० ११ । ३ । ५ ॥

शब्दार्थः—( ओषधयः ) ओषधियां ( वनस्पतयः ) वनस्पतियां ( ऋतुभिः सह संवत्सरः ) ऋतुओं के साथ गमन करने वाला संवत्सर ( अहोरात्रे ) दिन और रात ( भूतभव्यं ) भूत और भविष्य ( ते ) वे सब ( ब्रह्मचारिणः ) ब्रह्मचारी ( जाताः ) हैं ।

शिद्धाः—ओषधियां ऋतुओं के अनुसार उत्पन्न होती हैं । अन्य सब फल, फूल, अन्न आदि ऋतुओं के अनुसार फलते फूलते हैं । संवत्सर भी ऋतुओं के अनुसार चलता है । इसी प्रकार मनुष्य की प्रकृति से ऋतुगामी होने की शिक्षा ग्रहण करनी चाहिए । इस जगत् में समस्त दुःखों को निवारण करने के लिये अचूक भेषज ब्रह्मचर्य है । ब्रह्मचर्य का गौरव सभी स्मृतिकारों ने स्वीकार किया है ।

महाभारत में भी कहा हैः—

सत्ये रतानां सततं दान्तानां ऊर्ध्वरेतसाम् ।

ब्रह्मचर्यं दहेद् राजन् सर्वपापान्युपासितम् ॥

अर्थात् ब्रह्मचर्य की उपासना करने से सत्याचारी और इन्द्रियधारी मनुष्यों के सर्व दोष दूर हो जाते हैं । आर्यकुमारो ! तुमको ब्रह्मचर्य का व्रत धारण करना चाहिए । युवा अवस्था में स्वयंवर विवाह करने का संकल्प ग्रहण करना चाहिए तभी आर्यसमाज का कल्याण होगा ।

७७. जीव का स्वरूप:—जो चेतन, अल्पज्ञ, इच्छा द्वेष, प्रयत्न, सुख, दुख और ज्ञान गुण वाला तथा नित्य है वह जीव कहाता है।

( स्वमन्तव्य० ४,५ )

८७. चेतन और अविनाशी जीवात्मा

अनच्छये तुरगातु जीवं एजद् ध्रुवं मध्य आ पस्त्यानाम् ।

जीवो मृतस्य चरति स्वधाभिः अमर्त्यो मर्त्येना सयोनिः ॥

ऋ० १ । १६४ । ३० ॥

शब्दार्थः—परमात्मा ( पस्त्यानां मध्ये ) शरीर रूपी नगर के बीच में रहने वाले ( ध्रुवं ) अविनाशी ( तुरगातु ) शीघ्र गति और प्रयत्न वाले ( जीवं ) जीव को ( एजद् ) गति देता हुआ ( शये ) अंग रूप से रहता है। ( अमर्त्यः ) विनाश रहित ( जीवः ) जीवात्मा ( स्वधाभिः ) अपनी कर्मानुसारिणी शक्तियों के कारण ( मर्त्येन ) मरण-धर्मा शरीर के साथ ( सयोनिः ) समान स्थान वाला होकर ( मृतस्य ) इस नश्वर जगत् के बीच में ( आचरति ) बार बार आता है।

शिक्षा:—जीवात्मा चेतन और ध्रुव अर्थात् नित्य अविनाशी है।

जीवात्मा परमात्मा की शक्ति से ही सर्व कार्य करता है इस-लिए अल्पज्ञ और प्रयत्न वाला है।

न्यायदर्शन में गौतम मुनि ने भी यही प्रतिपादन किया है:—

“ इच्छा द्वेष-प्रयत्न-सुख-दुःख ज्ञानान्यात्मनो लिङ्गम् । ”

अर्थात् जीव में इच्छा, द्वेष, प्रयत्न, सुख और दुःख, का अनुभव होता है। परमात्मा को तो योग-दर्शनकार महर्षि पतञ्जलि ने इन सब से रहित बताया है।

यथा:—

“ क्लेश-कर्म-विपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ”

## ८८. जीव के शरीर नाशवान् हैं

तव शरीरं पतयिष्णुः अर्धन्, तव चित्तं बात इव ध्रुजीमान् ।

तव शृङ्गाणि विष्टिता पुरुत्रा अरण्येषु जर्भुराणा चरन्ति ॥

श्रुक० १ । १६३ । ११ ॥

शब्दार्थः—हे ( अर्धन् ! ) जीवात्मन् ! ( तव शरीरं ) तेरा शरीर ( पतयिष्णुः ) पतनशील अर्थात् नाशवान् है । ( तव चित्तं ) तेरा चित्त ( ध्रुजीमान् वातः इव ) वेगवान् वायु के समान अति चंचल है । ( तव ) तेरे ( जर्भुराणाः ) कुटिल और बलवान् ( शृङ्गाणि ) इन्द्रिय-रूपी सींग ( पुरुत्रा ) बड़े बड़े ( अरण्येषु ) विषयवासनारूपी जंगलों में ( विष्टिता ) विशेष स्थिरता से ( चरन्ति ) विचरण करते हैं ।

शिक्षाः—नित्य जीवात्मा के यह शरीर अनित्य हैं । मन चंचल है । इन्द्रियां बलवती हैं । इसीलिए इन्द्रियों को वश में करना सर्व प्रथम कर्तव्य है ।

नीतिकार ने कहा हैः—

आपदां कथितः पन्था इन्द्रियग्रामसंयमः ।

तज्जयः सम्पदां मार्गो येनेष्टं तेन गम्यताम् ॥

अपरंचः—गीता में कहा हैः—

यततोह्यपि कौन्तेय पुरुषस्य विपश्चितः ।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥

अ० २ । श्लो० ६० ॥

तानि सर्वाणि संयम्य युक्त आसीत् मत्परः ।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥

अ० २ । श्लो० ६१ ॥

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनं ( कामं ) ज्ञानविज्ञाननाशनम् ॥

अ० ३ । श्लो० ४२ ॥

८६. जीव की इन्द्रियां और मन चंचल हैं

वि मे कर्णा पतयतो वि चक्षुः वीदं ज्योतिर्हृदय आहितं यत् ।

वि मे मनश्चरति दूर आधीः किं स्विद् वक्ष्यामि किमु नु मनिष्ये ॥

अ० ६ । ६ । ६ ॥

शब्दार्थः—( मे कर्णा वि पतयतः ) मेरे दोनों कान इधर उधर दूर दूर भाग रहे हैं ( चक्षुः वि ) दोनों आँखें भी दूर दूर जा रही हैं । ( हृदये यत् इदं ज्योतिः ) हृदय में स्थित जो यह ज्ञान रूप परमात्मा की ज्योति है वह भी मन की चंचलता के कारण बुझ सी रही है । ( दूरे आधी मे मनः वि चरति ) अत्यन्त दूर के विषय में लगाकर यह मेरा मन दूर दूर विचरण कर रहा है । हे प्रभो ! ऐसी दशा में मैं आपका भक्त आप से ( किम् स्विद् वक्ष्यामि ) क्या कुछ कहूँ ? और ( किम् उ नु मनिष्ये ) क्या मनन और चिन्तन करूँ ?

शिक्षाः—इस मन्त्र में जीवात्मा अपनी इन्द्रियों और मन की चंचलता को अनुभव कर रहा है । ऐसी दशा में ईश्वरोपासना नहीं हो सकती है । अतएव सर्व प्रथम मन और इन्द्रियों को वश में लाना चाहिए तभी परमेश्वर की सच्ची भक्ति हो सकती है । मन चंचल है तो भी अभ्यास से वश में आ जाता है ।

गीता में भी कहा हैः—

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कोन्तेय धैराग्येण च गृह्यते ॥

अ० ६ । श्लो० ३५ ॥

७८. स्वभावः—जिस वस्तु का जो स्वाभाविक गुण है जैसे कि अग्नि में रूप और दाह अर्थात् जब तक वह वस्तु रहे तब तक उसका वह गुण भी नहीं छूटता इसलिए इसको स्वभाव कहते हैं ।

६०. स्वभाव क्षीण नहीं होता

महीरस्य प्रणीतयः पूर्वोरुत प्रशस्तयः ।

नास्य क्षीयन्त ऊतयः ॥

अक० ६ । ४५ । ३ ॥

शब्दार्थः—( अस्य प्रणीतयः मही ) परमात्मा की नीति रीति बड़ी है ( उत ) और ( प्रशस्तयः पूर्वीः ) वेदोक्त स्वभावों की प्रशंसावें पूर्ण हैं । ( अस्य ) इसकी ( ऊतयः ) रक्षक शक्तियां जैसे अग्नि में दाह आदि ( न क्षीयन्ते ) क्षीण नहीं होती हैं ।

शिक्षाः—परमात्मा ने जिस वस्तु का जो स्वाभाविक गुण नियत किया है वह वैसा ही रहता है । वह कभी क्षीण नहीं होता है । अग्नि में दाहकता और जल में शीतलता सर्वत्र प्राप्त है । प्रही अग्नि और जल का स्वभाव है । स्वभाव की नित्यता परमात्म-बल है । अतएव प्रत्येक वस्तु के स्वभाव से उपयोग लेना चाहिये ।

७९. प्रलयः—जो कार्य-जगत् का कारणरूप होना अर्थात् जगत् का करने वाला ईश्वर जिन जिन कारणों से सृष्टि बनाता है कि अनेक कार्यों को रचके यथावत् पालन करके पुनः कारण रूप करके रखता है उसका नाम प्रलय है ।

६१. कारणरूप प्रकृति में लय

अजारे ! पिशङ्गिजा श्वावित कुरुपिशङ्गिजा ।

शश आस्कन्दमर्षति अहिः पन्थां विसर्पति ॥

यजु० ३२ । ५६ ॥

शब्दार्थः—( अरे ) हे मनुष्य ! ( अजा ) अजन्मा प्रकृति मिगलने वाली अर्थात् ( पिशङ्गिला ) प्रलयकाल में कार्य-जगत् को कारण-रूप करने वाली है । ( श्वावित् ) स्थिति काल में कार्य-जगत् को पालन करने वाली है । और ( कुरुपिशङ्गिला ) उत्पत्ति-काल में कार्य-जगत् को उगलने वाली अर्थात् प्रकट करने वाली है । इस प्रकार उत्पत्ति, स्थिति और प्रलय तीनों कार्य प्रकृति के द्वारा ही परमेश्वर करता है । ( शशः ) चतुर ज्ञानी मनुष्य ( आस्कन्दं अर्पति ) प्रकृति को कूद जाता है अर्थात् प्रकृति में नहीं फंसता है और ( अहिः ) सांप के समान कुटिल स्वभाव वाला मनुष्य ( पन्थां ) जन्म मरण के मार्ग को ( विसर्पति ) विविध योनियों द्वारा प्राप्त करता है ।

शिक्षाः—प्रकृति तो अपना कार्य करती ही रहती है परन्तु मनुष्य को सदैव अपने उपयुक्त कार्यों का ही पालन करना चाहिए । बुद्धिमान् मनुष्य प्रकृति की वास्तविकता को समझ कर उससे ऊपर विराजमान परमात्मा की ही उपासना करते हैं और मतिमन्द अज्ञानी लोग प्रकृति के मोह में फंसकर जन्म मरण के चक्कर में पड़े रहते हैं । महर्षि दयानन्द ने उपस्थान मन्त्रों में प्रथम मन्त्र “उद्वयं तमसः परि०” रखा है । यह अन्धकारमय प्रकृति से उठकर “ ज्योतिरुत्तमम् ” परम श्रेष्ठ ज्योति परमेश्वर की ओर जाने का प्रति दिन उपदेश करता है ।

गीता में भी कहा हैः—

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।

कल्पाक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥

अथर्व० ६ । ७ ॥

८०. मायावी:—जो छल कपट स्वार्थ में ही प्रसन्नता दम्भ अहंकार शठतादि दोष हैं और जो मनुष्य इससे युक्त हो वह मायावी कहाता है।

९२. छः रिपुओं से मायावी

उलूकयातुं शुशुलूकयातुं जहि श्वयातुमुप कोकयातुम् ।

सुपर्णयातुमुन गृध्रयातुं दृषदेव प्रमृण रक्ष इन्द्र ॥

अथर्व० ८ । ४ । २२ ॥

शब्दार्थः—(उलूकयातुम्) उल्लू के समान आचार अर्थात् भ्रूखता करना, (शुशुलूकयातुं) भेड़ियों के समान क्रूरता और क्रोध का आचरण करना । (श्व यातुम्) कुत्ते के समान आपस में लड़ना और दूसरों के सामने दुम हिलाना—यह मत्सरता है । (उत) और (जहि) छोड़ दो । (कोकयातुम्) चिड़िया के समान अत्यन्त कामातुर रहना । (सुपर्णयातुम्) गरुड़ के समान अपने रूप और चाल आदि के लिये घमण्ड और मद करना (उत) और (गृध्रयातुं) गीध के समान लोभ करना—इन छः दोषों को छोड़ दो । (दृषदा इव) जैसे पत्थर से पक्षियों को मारते हैं उतनी दृढ़ता से हे (इन्द्र) पुरुषार्थी जीव ! (रक्षः प्रमृण) काम, क्रोध, लोभ, मोह, मद और मत्सर इन छः राक्षसों को दूर भगा दो ।

शिक्षाः—मायावी मनुष्य में जो छल, कपट, स्वार्थ, दम्भ, अहंकार और शठता यह छः दोष महर्षि दयानन्द ने बताये हैं वे ही इस मन्त्र द्वारा प्रतिपादित होते हैं । संसार में जो मनुष्य काम क्रोध आदि छः अन्तः शत्रुओं को जीत लेता है वह सर्वत्र विजयी होता है । वेद में पशु पक्षियों के उदाहरण द्वारा मनुष्य के सामने दृष्टान्त रख दिया है । समझने वाला बड़ी सुगमता से इन दोषों को समझ सकता है ।

देवर्षि शङ्कराचार्य ने भी इन्हीं दोषों को छोड़ने के लिये निर्देश किया है:—

कामं क्रोधं लोभं मोहं त्यक्त्वात्मानं पश्य हि कोऽहम् ।

आत्मज्ञानविहीना मूढा ते पश्यन्ते नरकनिगूढाः ॥

गीता में भी कहा है:—

अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।

विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥

ब० १८ । श्लो० २३ ॥

१८. आप्त:—जो छलादि दोष रहित, विद्वान् सत्योपदेष्टा, सब पर कृपादृष्टि से वर्तमान होकर अविद्यान्धकार का नाश करके अज्ञानी लोगों के आत्माओं में विद्यारूप सूर्य का प्रकाश सदा करे उसको आप्त कहते हैं ।  
( स्वमन्तव्य० ३८ )

### १३. विद्वान् उपदेशक

प्रेरय सूर्यो अर्थं न पारं ये अस्य कामा जनिधा इव मन् ।

गिरश्च ये ते तुविजात पूर्वाः नर इन्द्र प्रतिशिञ्जन्यधैः ॥

श्रु० १० । २९ । ५ ।

शब्दार्थ:—हे उपदेशको ! ( जनिधा इव ) जन्म देने वाली जननी जिस प्रकार अपने पुत्रों को बड़े प्रेमभाव से सन्मार्ग की ओर प्रेरणा करती है उसी प्रकार सब पर अत्यन्त कृपादृष्टि से वर्तमान होकर ( सूरः न ) आप्त, धर्मात्मा विद्वान् की तरह ( पारं ) भवसागर से पार होने के लिए ( अर्थ ) परम पुरुषार्थ अर्थात् मोक्ष की ओर ( प्रेरय ) प्रेरणा करो, क्योंकि ( ये अस्य कामा गमन् ) जो लोग इस परमेश्वर की वेदोक्त कामनानुसार चलते हैं वे संसार में सदैव सुखी रहते हैं ।

हे ( तुविजात ) महाबलशाली प्रभो ! ( ये ) जो लोग ( ते पूर्वीः गिरः ) तेरी पूर्ण और अत्यन्त प्राचीन वेदवाणी द्वारा ( प्रतिशिक्षन्ति ) जनता को उपदेश देते हैं ताकि अज्ञानी लोगों के आत्माओं में वेद-विद्या रूप सूर्य सदैव प्रकाशित रहे । और ( नरः इन्द्रः ) जो परम ऐश्वर्यशाली पुरुष ( अश्वैः ) अश्व वस्त्र आदि के दान द्वारा तेरी प्रजा की सहायता करते हैं वे ही धर्मात्मा कहलाते हैं ।

शिक्षाः—धर्मात्मा, विद्वान्, सत्योपदेष्टा आस पुरुषों को सब मनुष्यों पर पूर्ण कृपादृष्टि से वर्तमान होकर उनके चित्त से अविद्या-न्धकार का नाश करने के लिये वेद विद्या रूप सूर्य का प्रकाश सर्वत्र फैलाना चाहिये ।

८२. परीक्षा—जो प्रत्यक्षादि आठ प्रमाण, वेदविद्या, आत्मा की शुद्धि और सृष्टिक्रम से अनुकूल विचार के सत्यासत्य को ठीक ठीक निश्चय करना है उस को परीक्षा कहते हैं ।

( स्वमन्तव्य ० ३६ )

८३. आठ प्रमाणः—प्रत्यक्ष, अनुमान, उपमान, शब्द, ऐतिह्य, अर्थापत्ति, सम्भव और अभाव ये आठ प्रमाण हैं, इन्हीं से सब सत्यासत्य का यथावत् निश्चय मनुष्य कर सकता है ।

( स्वमन्तव्य ० ३७ )

टिप्पणीः—प्रमाण केवल चार ही नहीं हैं अपितु आठ हैं जैसा कि न्याय-दर्शन में कहा हैः—

“ न चतुष्ट्वं ऐतिह्यार्थापत्तिसम्भवाभावप्राप्ताख्यात ”

८४. लक्षणः—जिससे जानाजाय जो कि उसका स्वाभाविक गुण है जैसे कि रूप से अभि जाना जाता है इसको लक्षण कहते हैं ।

“ लक्ष्यते घनेन इति तत् लक्षणम् ” जैसे सास्नावत्वं गोत्वम् ।

टिप्पणी:—गाय सासना अर्थात् गल कम्बल से पहिचानी जा सकती है इसलिये गाय का लक्षण सासनावाली होना हुआ । एवमन्यत्र ।

८५. प्रमेय:—जो प्रमाणों से जाना जाता है जैसे कि आंख का प्रमेय रूप अर्थ है जो कि इन्द्रियों से प्रतीत होता है ।

८६. प्रत्यक्ष:—जो प्रसिद्ध शब्दादि पदार्थों के साथ श्रोत्रादि इन्द्रिय और मनके निकट सम्बन्ध से ज्ञान होता है उसको प्रत्यक्ष कहते हैं ।

टिप्पणी:—न्यायदर्शन में प्रत्यक्ष का लक्षण यह किया है:—

“ इन्द्रियार्थसन्निकर्षोत्पन्नं ज्ञानमव्यपदेश्यमव्यभिचारि  
व्यवसायात्मकं प्रत्यक्षम् ”

इसकी व्याख्या महर्षि दयानन्दकृत सत्यार्थप्रकाश के तृतीय समु-  
ह्वास में देखिये ।

८७. अनुमान:—किसी पूर्वदृष्ट पदार्थ के एक अंग को प्रत्यक्ष देख के पश्चात् उसके अदृष्ट अंगों का जिससे यथावत् ज्ञान होता है उसको अनुमान कहते हैं ।

टिप्पणी:—अनुमान तीन प्रकार का है । यथा:—पूर्ववत्, शेषवत् और सामान्यतोदृष्ट ।

न्यायदर्शन में भी कहा है:—

‘अथ तत् पूर्वकं त्रिविधमनुमानं पूर्ववच्छेषवत् सामान्यतो दृष्टञ्च’

पूर्ववत्—जैसे बादलों को देखकर वर्षा और विवाह को देखकर सन्तानोत्पत्ति का अनुमान होता है । यहां कारण को देखकर कार्य का ज्ञान होता है । शेषवत्:—जैसे नदी के प्रवाह की वृद्धि को देख-  
कर ऊपर हुई वर्षा का, पुत्र को देखकर पिता का और सृष्टि को देखकर

अनादि कारण का अनुभव होता है । यहां कार्य को देखकर कारण का ज्ञान होता है । सामान्यतो दृष्टः—जैसे धूम को देखकर अग्नि और सुख दुःख को देखकर पूर्वजन्म का अनुमान होता है । यहां कार्य कारण का विचार नहीं होता है अपितु साधर्म्य अथवा नियत साहचर्य का होना अनिवार्य होता है । जैसे धूम का अग्नि के साथ और पाप पुण्य का सुख दुःख के साथ नियत साहचर्य है ।

८८. उपमानः—जैसे किसी ने किसी से कहा कि गाय के तुल्य नील गाय होती है ऐसे जो उपमा से सादृश्य ज्ञान होता है उसको उपमान कहते हैं ।

टिप्पणीः—न्यायदर्शन में यह लक्षण किया हैः—

“ प्रसिद्धसाधर्म्यात् साध्यसाधनमुपमानम् ”

अर्थात् जो प्रसिद्ध प्रत्यक्ष साधर्म्य से साध्य अर्थात् सिद्ध करने योग्य ज्ञान की सिद्धि करने का साधन हो उसको उपमान कहते हैं । जैसेः—किसी ने अपने सेवक से कहा कि “ तू बुद्धदेवजी को बुलाला ” वह बोला कि “ मैंने उनको कभी नहीं देखा ” तब उसके स्वामी ने कहा कि “ जैसे यह वंशीधरजी हैं ठीक वैसे ही बुद्धदेवजी हैं ” इस प्रकार जो ज्ञान हुवा वह उपमान द्वारा हुवा ।

“ उपमीयते येन तद् उपमानम् ”

जैसेः—गाय के सदृश गवय ( नील गाय ) और कुत्ते के सदृश शृक ( भेड़िया ) का ज्ञान होता है ।

८९. शब्दः—जो पूर्ण आप्त परमेश्वर और आप्त मनुष्य का उपदेश उसी को शब्द प्रमाण कहते हैं ।

टिप्पणीः—जो न्यायदर्शन में भी कहा हैः—

“ आसोपदेशः शब्दः ” अर्थात् सब से प्रबल शब्द प्रमाण तो वेद हैं क्योंकि वेद पूर्ण आस परमेश्वर के उपदेश या शब्द हैं। अन्य भी वेदानुकूल उपदेश करने वाले ऋषि महर्षियों के उपदेश शब्द प्रमाण होते हैं क्योंकि वे भी आस हैं।

६०. ऐतिह्यः—जो शब्द प्रमाण के अनुकूल हो जो कि असम्भव और झूठ लेख न हो उसी को ऐतिह्य ( इतिहास ) कहते हैं।

टिप्पणीः—इतिहास शब्द की व्युत्पत्ति यह है किः—

“ इति-ह-आस ” अर्थात् यह इस प्रकार था। अर्थात् किसी महा-पुरुष अथवा राष्ट्र विशेष की नियमित और क्रमबद्ध घटनाओं अथवा जीवन चरित्रों का नाम इतिहास है और इतिहास को ही ऐतिह्य प्रमाण माना गया है।

६१. अर्थापत्तिः—जो एक बात के कहने से दूसरी बिना कहे समझी जाय उसको अर्थापत्ति कहते हैं।

टिप्पणीः—

“ अर्थादापद्यते सा अर्थापत्तिः ” जैसे किसी ने किसी से कहा कि “ बादल के होने से वर्षा और कारण के होने से कार्य उत्पन्न होता है ” इससे बिना कहे यह दूसरी बात सिद्ध होती है कि बिना बादल के वर्षा और बिना कारण के कार्य कभी नहीं हो सकता है।

इसी प्रकारः—“ पीनो देवदत्तो दिवा न भुंक्ते ” अर्थात् यह हृष्ट पुष्ट देवदत्त दिन में नहीं खाता है। ऐसा कहते ही अर्थापत्ति से यह ज्ञान हो गया कि “ रात्रौ भुंक्ते ” अर्थात् देवदत्त रात्रि में खाता है, क्योंकि हृष्ट पुष्ट हो रहा है।

६२. सम्भवः—जो बात प्रमाण, युक्ति और सृष्टिक्रम से युक्त हो वह सम्भव कहाता है।

टिप्पणी:—

“ सम्भवति यस्मिन् स संभवः ”

जैसे:—कोई कहे कि माता के पिता बिना सन्तानोत्पत्ति हुई, मुर्दों को जिला दिया, पहाड़ों को हाथ पर उठा लिया, समुद्र में पत्थर तराया, चन्द्रमा के टुकड़े किये, परमेश्वर ने अवतार लेकर शरीर धारण किया, मनुष्य के सींग देखे और बन्ध्या के पुत्र हुआ इत्यादि सब असम्भव है क्योंकि ये सब बातें सृष्टिक्रम से विरुद्ध हैं। जो बात सब प्रमाण, युक्ति और सृष्टिक्रम से युक्त हो वही सम्भव कहाती है।

६३. अभाव:—जैसे किसी ने किसी से कहा कि तू जल ले आ। वहां देखा कि जल नहीं है परन्तु जहां जल है वहां से ले आना चाहिए इस अभाव निमित्त से जो ज्ञान होता है उसे अभाव प्रमाण कहते हैं।

टिप्पणी:—

“ न भवन्ति यस्मिन् सोऽभावः ”

जैसे किसी ने किसी से कहा कि “ हाथी ले आ ” वह हाथी का उस स्थान पर अभाव देखकर हाथी लाने के लिए दूसरे स्थान पर चला गया और जहां हाथी था वहां से हाथी ले भी आया। इस प्रकार जो अभाव से ज्ञान हुआ कि हाथी तो ले जाना है और यहां हाथी है नहीं, तब उसको यह विचार हुआ कि अभाव में हाथी नहीं मिल सकता है। जहां हाथी का भाव (उपस्थिति) है वहां जाकर लाना चाहिए। यही अभाव से ज्ञान हुआ। प्रायः घर पर बच्चे “ अभाव ” से ज्ञान नहीं ग्रहण किया करते हैं। जैसे:—किसी ने डाक्टर को बुलाया। अब यदि डाक्टर घर पर नहीं है तो बच्चे लौट कर कह देते हैं कि डाक्टर नहीं मिला। चाहिए यह कि बीमार के लिए डाक्टर जहां कहीं भी हो वहां से बुलालावें।

आर्यकुमारों को सदैव अपनी तीव्र बुद्धि से काम लेना चाहिए ताकि उनके माता पिता और गुरु लोग तुम्हारी तीक्ष्ण बुद्धि से सदैव प्रसन्न होकर सदुपदेश किया करे ।

६४. शास्त्रः—जो सत्यविद्याओं के प्रतिपादन से युक्त हो और जिस करके मनुष्य को सत्य सत्य शिक्षा हो उसको शास्त्र कहते हैं ।

### ६४. वेदादि शास्त्र

तमिद्वोचेमा विदथेषु शम्भुवं मन्त्रं देवा अनेहसम् ।

इमां च वाचं प्रतिहर्यथा नरो विश्वेद् वामा वो अश्ववत् ॥

श्रु० १ । ४० । ६ ॥

शब्दार्थः—( देवाः ) हे सज्जन पुरुषो ! ( विदथेषु ) यज्ञ, सभा आदि सब शुभ कार्यों में ( तम् इत् ) उस ही ( शम्भुवं ) सुखकारी ( अनेहसं ) दोषरहित ( मन्त्रं ) वेदशास्त्र के मन्त्र को ( वोचेम ) व्याख्यान द्वारा सबको समझाया करे । ( नरः ) हे मनुष्यो ! ( इमां च वाचं ) इस ईश्वरीय वेदवाणी को ( प्रतिहर्यथा ) अन्तःकरण से चाहो क्योंकि ( विश्वा इत् ) सब ही ( वामा ) सुन्दर और अभिलषित विज्ञान ( वः ) आप लोगों को ( अश्ववत् ) इसी वेद शास्त्र द्वारा प्राप्त होगा ।

शिक्षाः—आर्य पुरुषों को यज्ञ, सभा आदि में सदैव वेदादि शास्त्रों द्वारा ही स्तुति उपासना करनी चाहिए । मानवीय वाणी अम और त्रुटिपूर्ण हो सकती है । आजकल प्रायः भजनों में कई वेदविरोधी भाव दृष्टिगोचर होते हैं । उनसे बचना चाहिए । व्याख्यानो में भी वेद मन्त्रों की ही व्याख्या सुननी और सुनानी चाहिए । वेदादि सत् शास्त्र ज्ञान विज्ञान के भण्डार हैं । महर्षि दयानन्द ने भी आर्यसमाज

के तीसरे नियम में कहा है:—वेद सब सत्य विद्याओं का पुस्तक है। जो लोग वेदादि शास्त्रों के विपरीत आचरण करते हैं उनके लिए मुण्डक उपनिषत् का यह वचन चरितार्थ किया है।

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितमन्यमानाः ।  
जंघन्वमाना परियन्ति मूढा अन्धेनेव नीयमाना यथान्धाः ॥  
गीता में भी ब्रह्मर्षि श्रीकृष्णने अर्जुन को कहा है:—

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥

अ० १६ । दलोक० २४ ॥

६४. वेद:—जो ईश्वरोक्त सत्य विद्याओं से युक्त ऋक् संहितादि चार पुस्तक हैं जिनसे मनुष्यों को सत्यासत्य का ज्ञान होता है उनको वेद कहते हैं ।  
( स्वमन्तव्य० २ )

### ६५. वेदमाता

स्तुता मया वरदा वेदमाता प्र चोदयन्तां पावमानी द्विजानाम् ।  
आयुः प्राणं प्रजा पशुं कीर्त्तिं द्रविणं ब्रह्मवर्चसम् । मह्यं दत्त्वा व्रजत ब्रह्मलोकम् ॥  
अथर्व० १६ । ७१ । १ ॥

शब्दाथ:—( प्र चोदयन्तां ) मन को उत्ताह से प्रेरणा करने वाली ( पावमानी द्विजानां ) द्विजों को अर्थात् आचार्य कुल में वेद विद्याध्ययन के लिए प्रविष्ट होने वालों को चाहे वे शूद्र कुलोत्पन्न भी क्यों न हों । पवित्र करने वाली ( वरदा वेदमाता ) अर्थात् श्रेष्ठ ज्ञान देने वाली वेदमाता ( मया स्तुता ) मैंने स्तुतिरूप से वर्णित की है । अर्थात् परमात्मा ने प्रत्येक पदार्थ का गुण वर्णन प्रार्थना रूप में किया है तभी

वेद प्रार्थना मय प्रतीत होता है। परमात्मा का आदेश है कि:—आयु, प्राण, प्रजा, पशु कीर्त्ति द्रविण अर्थात् धन और ज्ञान, तेज ( मझ दत्वा ) मुक्ष को समर्पण करके ( ब्रह्मलोकं व्रजत ) मुक्ति को प्राप्त करो।

शिक्षा:—वेदवाणी मनुष्य जीवन को पवित्र करने वाली है। वेदज्ञान से समस्त जगत् के तत्व को समझ कर सारे कार्य ईश्वरार्पण करने चाहिए। यही मोक्ष का मार्ग है।

गीता में भी यही उपदेश है—

ब्रह्मार्पणं ब्रह्महविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥

अ० ४ । श्लो० २४ ॥

६६. चारवेद परमात्मा से उत्पन्न हुए

तस्माद् यज्ञात् सर्वहुत ऋचः सामानि जज्ञिरे ।

छन्दांसि जज्ञिरे तस्माद् यजुस्तस्मादजायत ॥

यजु० ३१ । ७ ॥

शब्दार्थ:—( तस्मात् ) उस पूर्ण ( यज्ञात् ) अत्यन्त पूजनीय ( सर्वहुतः ) जिसके निमित्त सब लोग समस्त पदार्थों को समर्पण करते हैं उस परमात्मा से ( ऋचः ) ऋग्वेद ( सामानि ) सामवेद ( जज्ञिरे ) उत्पन्न हुए ( तस्मात् ) उसी परमात्मा से ( छन्दांसि ) अथर्ववेद और ( यजुः ) यजुर्वेद ( अजायत ) उत्पन्न हुआ।

शिक्षा:—परमात्मा ने चार वेद उत्पन्न किये। अग्नि ऋषि द्वारा ऋग्वेद, वायु ऋषि द्वारा यजुर्वेद, सूर्य ऋषि द्वारा सामवेद और अङ्गिरा ऋषि द्वारा अथर्ववेद। इस मंत्र में अथर्ववेद के लिए “ छन्दः ” नाम आया है क्योंकि अथर्ववेद में छन्द

बाहुल्य है। अथर्ववेद अ० ११।७।२४ ॥ में भी अथर्व-  
वेद के लिए “ छन्दः ” शब्द का प्रयोग है देखिये:—

ऋचः सामानि छन्दांसि पुराणं यजुषा सह ।

उच्छिष्टा उज्जिरे सर्वे दिवि देवा दिविश्रितः ॥

इस मंत्र में पुराण से अभिप्राय है जो पुराना होता हुआ भी नवीन  
सा बना रहे। वेद शाश्वत काल से हैं अतः पुराण विशेषण से  
भूषित किये जाते हैं। अपरं च:—उच्छिष्ट शब्द का अर्थ परमात्मा है  
क्योंकि उत् + शिष्ट अर्थात् ऊर्ध्वभाग में जो अवशिष्ट है। इस स्थूल  
जगत् से पृथक् भी जिसकी सत्ता शेष है वह परमात्मा ही है।  
अथर्ववेद के “ उच्छिष्ट सूक्त ” में परमात्मा का ही भव्य वर्णन किया  
गया है।

### ६७. अथर्ववेद और ब्रह्मा

ऋचां त्वः पोषमास्ते पुपुष्वान् गायत्रं त्वो गायति शक्करीषु ।  
ब्रह्मा त्वो वदति जातविद्यां यज्ञस्य मात्रां वि मिमीत उ त्वः ॥

ऋक्० १०।७१।१२ ॥

शब्दार्थः—( त्वः ) एक होता ( पुपुष्वान् ) पठन पाठनादि के  
द्वारा पुष्टि करता हुआ ( ऋचां पोषम् आस्ते ) ऋग्वेद की पुष्टि करता है  
( त्वः ) एक उद्गाता ( शक्करीषु ) शाकर सामगानों में ( गायत्रं )  
सामवेद को ( गायति ) गाता है। ( त्वः ब्रह्मा ) एक ब्रह्मा ( जातविद्यां )  
जातमात्र पदार्थों की विद्या को ( वदति ) बताता है। ( उ ) और  
( त्वः ) एक अध्वर्यु ( यज्ञस्य मात्रां ) यज्ञ के परिमाण का ( वि मि-  
मीत ) माप करता है।

शिक्षा:—इस मन्त्र में चारों वेदों के ऋत्विजों का वर्णन करते हुए अथर्ववेद के लिए ब्रह्मा का पद दिया है। मुश्किल उपनिषद् के प्रारम्भ में ही लिखा है:—

“ ब्रह्मा देवानां प्रथमः संबभूव विश्वस्य कर्त्ता भुवनस्य गोप्ता ।  
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठां अथर्वाय ज्येष्ठपुत्राय प्राह ॥ ”

कई अल्प स्वाध्यायी जन कहा करते हैं कि वेद तो तीन ही हैं। उनको जान लेना चाहिए कि “ वेदत्रयी ” का विभाजन ज्ञान, कर्म और उपासना इन तीन प्रतिपाद्य पद्धतियों को दृष्टि में रखकर किया गया है। इसी लिए प्रायः वेदत्रयी की चर्चा शास्त्रों में दृष्टिगोचर होती है। अथर्ववेद का उपवेद अथर्ववेद अर्थात् शिल्प शास्त्र है अतएव इस मन्त्र में जातविद्या शब्द शिल्पविद्या के लिए आया है।

६८. वेदानुकूल आचरण और भूठ का नाश

नकिर्देवा मिनीमसि नकिरायोपयामसि ।

मन्त्रश्रुत्यं चरामसि । पक्षेभिरपि पक्षेभिरत्रा भिसंरभामहे ॥

ऋ० १० । १३४ । ७ ॥

शब्दार्थ:—हे ( देवाः ) विद्वानो ! ( नकिः मिनीमसि ) न तो हम प्राणि-हिंसा करते हैं, और ( नकिः आ योपयामसि ) नाहीं आर्यों में फूट डालते हैं। अपितु ( मन्त्रश्रुत्यं चरामसि ) वैदिक मन्त्रों के अनुज्ञार अपना आचरण रखते हैं, क्योंकि वे ही लोग उन्नत होते हैं जो ( अत्र ) इस संसार में ( कक्षेभिः पक्षेभिः अपि ) तुच्छ साधियों के साथ भी ( सं ) मिलजुल कर ( अभिरभामहे ) प्रत्येक सामाजिक कार्य को करते हैं। अर्थात् सामाजिक सर्वहितकारी नियम में परतन्त्र रहते हैं।

**शिक्षा:**—आर्यपुरुषों को इस मन्त्र से शिक्षा ग्रहण करनी चाहिए कि अहिंसा धर्म के पालन करते हुए वाणी द्वारा भी किसी को कष्ट नहीं पहुंचाना चाहिए। वाणी की हिंसा से ही समाज में फूट के बीज प्रतिदिन बोये जाते हैं। वेदानुकूल आचरण करने का दावा करने वालों को तुच्छ से भी तुच्छ आर्य-पुरुष का तिरस्कार न करना चाहिए अपि तु सब को मिलकर उन्नति के पथ पर तीव्र गति से अग्रसर होना चाहिए। यही वेद की आज्ञा है। आर्यकुमारों को बाल्यावस्था से ही मिलजुल कर प्रेमपूर्वक वर्त्ताव करने की शिक्षा ग्रहण करनी चाहिये।

**६६. पुराण:**—जो प्राचीन ऐतरेय, शतपथ ब्राह्मणादि ऋषि मुनि-कृत सत्यार्थ पुस्तक हैं उन्हीं को पुराण, इतिहास, कल्प, गाथा और नाराशंसी कहते हैं।

( स्वमन्तव्य० २३ )

**६७. उपवेद:**—जो आयुर्वेद वैद्यकशास्त्र, जो धनुर्वेद शस्त्रास्त्र विद्या, राजधर्म, जो गान्धर्ववेद गानशास्त्र और अथर्ववेद जो शिल्पशास्त्र हैं इन चारों को उपवेद कहते हैं।

( स्वमन्तव्य० २ )

### ६६. वेदों के उपवेद

यस्मात् कोशादुदभराम वेदं तस्मिन्नन्तरवदध्म एनम् ।

कृतमिष्टं ब्रह्मणो वीर्येण तेन मा देवास्तपसा घतेह ॥

अथर्व० १६। ७२। २ ॥

**शब्दार्थ:**—( यस्मात् कोशात् ) जिस जिस कोशरूपी वेद से ( वेदं ) उपवेद को ( उदभराम ) उठाया जाय ( तस्मिन् अन्तः )

उसी वेद के अन्दर ( एनं अवदध्म ) उसके उपवेद को रक्खा जाय । क्योंकि ( ब्रह्मणः वीर्येण ) ब्रह्म अर्थात् वेद और ईश्वर की शक्ति से ( इष्टं कृतं ) अभीष्ट ज्ञान किया जाता है । ( तेन तपसा ) उम वेद-ज्ञानानुसार तपोमय कर्म से ( देवाः ) सब दिव्य शक्तियाँ और इन्द्रियाँ ( मा इह अवत ) हमारी यहाँ रक्षा करें ।

**शिक्षाः—**वेदों के अर्थों को विस्पष्ट करने के लिए ऋषि मुनियों ने चार ब्राह्मण ग्रंथ और चार उपवेद रचे हैं । उनकी अर्थ शक्ति उसी वेद के अनुकूल रखी जाय जिसका कि वह उपवेद है । यह वेदाज्ञा है । निम्न तालिका से किस वेद का कौन ब्राह्मण और उपवेद है यह स्पष्ट हो जाता है ।

ॐ	{	ऋग्वेदः—	ऐतरेय ब्राह्मण ,	आयुर्वेद	}	ॐ
		यजुर्वेदः—	शतपथ ब्राह्मण ,	धनुर्वेद		
		सामवेदः—	छान्दोग्य ब्राह्मण ,	गांधर्ववेद		
		अथर्ववेदः—	गोपथ ब्राह्मण ,	अथर्ववेद		

१८. वेदाङ्गः—जो शिक्षा, कल्प, व्याकरण, निरुक्त, छन्द और ज्योतिष आर्य सनातन शास्त्र हैं इनको वेदाङ्ग कहते हैं ।

( स्वमन्तव्य० २ )

**टिप्पणीः—**मुण्डक उपनिषद् में शौनक ने अंगिरा ऋषि से पूछा है कि किस शास्त्र को जानने के बाद मनुष्य विद्वान् हो सकता है । उसके उत्तर में परा और अपरा विद्या का वर्णन करते हुए अंगिरा ऋषिने समस्त आर्य-पाठविधि की ओर संक्षेप से निर्देश किया हैः—

“ तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिष्टा कल्पो  
व्याकरणं निरुक्तं छन्दो ज्योतिषमिति । अथा परा यथा तदक्षर-  
मधिगम्यते ।

अर्थात् चारों वेद ब्राह्मण और उपवेदों सहित एवं छः वेदाङ्ग छः दर्शनों और दश उपनिषदों सहित यही वैदिक आर्य सनातनपाठविधि हैं । आचार्य का लक्षण करते हुए राजर्षि मनुने लिखा है । सकलं सरहस्यं च तमाचार्यं प्रचक्षते” इसमें कल्प से अभिप्राय छः दर्शनों से है और रहस्य नाम उपनिषदों का ही है । इस प्रकार छः वेदाङ्ग सहित वेद पढ़ाने वाला आचार्य कहाता है ।

सनुस्मृति में भी लिखा है:—

उपनीय तु यः शिष्यं वेदमध्यापयेद् द्विजः ।

सकलं सरहस्यं च तमाचार्यं प्रचक्षते ॥ मनु०,

अ० २ । श्लो० १०४ ॥

११. उपाङ्गः—जो ऋषि मुनि कृत मीमांसा, वैशेषिक, म्याय, योग, सांख्य और वेदान्त छः शास्त्र हैं इन को उपाङ्ग कहते हैं ।

( स्वमन्तव्य० २ )

टिप्पणी:—महर्षि व्यासजी ने जो आर्य-पाठ विधि नियुक्त की है उसका संक्षेप से दिग्दर्शन आर्योद्देश्यरत्नमाला में कर दिया है । प्रथम छः वेदांगों से प्रारम्भ करके, छः उपांग, दस उपनिषद् चार ब्रह्मण और चार उपवेदों सहित चार वेद यही वैदिकपाठविधि हैं । इसी पाठविधि के अनुसार आचार्य-कुलों में शिक्षण होना चाहिये । निम्न तालिका से प्रत्येक दर्शनकार मुनि का नाम और उस दर्शन का प्रतिपाद्य विषय विशद हो जाता है:—

दर्शन	आचार्य	प्रतिपाद्य विषय
न्याय	गोतम	प्रमाण द्वारा परीक्षा करना
वैशेषिक	कणाद	सृष्टि के घटक तत्त्वों की विवेचना
सांख्य	कमिल	प्रकृति और आत्मा का विवेचन
योग	पतञ्जलि	आत्मा साक्षात्कार की साधना
पूर्वमीमांसा	जैमिनि	वैदिक कर्मकाण्ड का विवेचन
उत्तर मीमांसा व्यास कृष्ण द्वैपायन अध्यात्म विषय और ब्रह्म (वेदान्त) साक्षात्कार का विवेचन		

१००. नमस्ते:—मैं तुम्हारा मान्य करता हूँ ।

१००. नमस्ते और साम्यवाद

नमस्ते हरसे शोचिषे नमस्ते अस्तुचिषे ।

अन्यास्ते अस्मत्तपन्तु हेतयः पावकः अस्मभ्यं शिवो भव ॥

यजु० ३६ । २० ॥

शब्दार्थः—( हरसे ) पाप को हरण करने वाले और ( शोचिषे ) मानव समाज में पवित्रता बढ़ाने वाले के लिए ( नमस्ते ) नमस्कार हो ( अचिषे ) प्रजा में तेज का प्रसार करने वाले के लिए ( नमस्ते अस्तु ) आदर और पदाधिकार हो ( अस्मत् अन्यान् ) हमको छोड़कर दूसरों । को ( ते हेतयः ) वे दण्ड और धिक्कार आदि ( तपन्तु ) संतापित करें ( पावकः ) यह सब को समानाधिकार से पवित्र करने वाला मानव समाज ( अस्मभ्यं ) हम सब के लिये ( शिवः भव ) कल्याणकारी हो ।

शिक्षाः—कई अल्प बुद्धि वाले मनुष्य कहा करते हैं कि “ नमस्ते ” शब्द का व्यवहार आर्यों ने नया चलाया है । “ नमस्ते ”

बड़ों को कहने से उसका तिरस्कार होता है, क्योंकि “ ते ” शब्द हलका है ।

गीता में भी कहा है:—

“ नमो नमस्तेऽस्तु सहस्रकृत्वः, पुनश्च भूयोऽपि नमो नमस्ते ”

अपरं च:—

नमस्ते शब्द साम्यवाद का द्योतक है । मानवसमाज में छोटे से छोटा व्यक्ति चाहे वह कोई भी पेशा करता हो अपनी उपयोगिता के अनुसार समान अधिकार रखता है । नमस्ते कह कर बड़ा व्यक्ति भी छोटे का आदर करता है । पहिले छोटा व्यक्ति नमस्ते कहता है उसके उत्तर में बड़ा कहता है कि नहीं नहीं “ नमस्ते ” अर्थात् “ मैं तुम्हारा मान्य करता हूँ ” इस प्रकार समाज में समानता रहती है ।

एक बात और कि वेद में ‘ नमः ’ का अर्थ नमस्कार ही नहीं है अपितु ‘ नमः ’ का अर्थ अन्न, वेनन, पदाधिकार, आदर और वज्र आदि कई हैं । विशेष जानने के लिये यजुर्वेद के १६ वें अध्याय का स्वाध्याय कर जाइए । जिस वस्तु से कोई नम जावे वही नमः पद वाच्य है । शत्रुओं के लिये वज्र “ नमः ” है । मित्रों के लिये अन्न “ नमः ” है । बात एक ही है ।

इति श्रीमत् संन्यासिवर्याणां राजर्षिश्रीश्रद्धानन्दस्वामिनां शिष्येण विद्यालंकारोपाधि

विभूषितेन भिषगाचार्य पण्डित ईश्वरदत्तमेधार्थिना बेदोपदेशकेन विरचितम्

आर्यकुमारश्रुत्युपनामः कम् आर्यमन्तव्य-दर्पणम् समाप्तम् ॥

॥ ओ३म् ॥

## ग्रामप्रस्थ-प्रवेश संस्कार ।



सार्वभौम वैदिकधर्म के सिद्धान्तों को ग्राम ग्राम में फैलाने के लिये यह अत्यन्त आवश्यक है कि आर्य युवकगण जिनकी आयु ३५ वर्ष से अधिक और ५० वर्ष से कम है; ( क्योंकि ५० वर्ष के बाद वान-प्रस्थ का समय है ) वे ग्राम ग्राम में वैदिकधर्म के प्रचार करने का व्रत ग्रहण करके “ ग्रामप्रस्थी ” बनें । साधारणतया तो सभी वैदिक सिद्धान्तों का प्रचार करना होगा, परन्तु विशेष रूप से “ वैदिक पंच सकारों ” का प्रचार करना उन के जीवन का लक्ष्य होगा; क्योंकि इन पांच सकारों के अन्तर्गत सभी वैयक्तिक, सामाजिक, धार्मिक और राजनैतिक सुधार आजाते हैं, जिन पर हमारा सार्वभौम वैदिकधर्म अवलम्बित है ।

वैदिक पञ्च सकारः—

स्वाध्यायः, सन्ध्या युक्तः, संस्काराश्चैव षोडश ।

स्वयंवरः स्वराज्यं च, सकाराः पंच वैदिकाः ॥

( मेधार्थी )

प्रत्येक ग्रामप्रस्थी को अपनी जीवनचर्या की प्रतिदिन जांच करनी चाहिए । उसके लिए भी मैंने एक श्लोक बना दिया है; जो प्रत्येक ग्रामप्रस्थी को अपना लक्ष्य समझ कर कण्ठस्थ कर लेना चाहिए । जो ग्रामप्रस्थी प्रतिदित सत्य, ब्रह्मचर्य, सन्ध्या, स्वाध्याय और ग्राम सेवा का व्रत पूर्ण करेगा वह अपने व्यक्तिगत जीवन को भी बहुत उन्नत कर लेगा ।

## ग्रामप्रस्थी की जीवनकुंजी:—

सत्येन, ब्रह्मचर्येण, स्वाध्यायेनाथ, सन्ध्यया ।

ग्राम संसेवया युक्तो, ग्रामप्रस्थो भवेन्नरः ॥

( मेधार्थी )

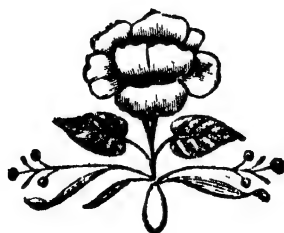
प्रत्येक ग्रामप्रस्थी को इन पांच कर्तव्यों को पालन करने के लिए सदैव तत्पर रहना होगा ।

## ग्रामप्रस्थ संस्कारः—

किसी शुभ दिन प्रसन्नचित्त से अपने इष्ट मित्रों और प्रतिष्ठित आर्यपुरुषों को बुलाकर संस्कारविधि के अनुसार “ स्वस्तिवाचन ” के मन्त्रों से विशेष यज्ञ करने के बाद इन निम्नलिखित पांच प्रतिज्ञा मन्त्रों से मिष्टान्न की आहुति देनी चाहिए ।

## अपरंच

इन पांच प्रतिज्ञा मन्त्रों का पाठ श्रद्धाभक्ति पूर्वक प्रतिदिन प्रातः सायं सन्ध्या और स्वाध्याय के साथ अवश्य करना चाहिए ।



## पांच प्रतिज्ञामन्त्र



- ( १ ) अग्न्यादधासि समिधमग्ने व्रतपते त्वयि ।  
व्रतं च श्रद्धां चोपैसीन्धे त्वा दीक्षितां अहम् ॥  
यजु० २० । २४ ।
- ( २ ) अग्ने व्रतपते व्रतं चरिष्यामि तच्छुकेयम् ।  
तन्मे राध्यताम् । इदमहमनृतात् सत्यमुपैमि ॥  
यजु० १ । ५ ॥
- ( ३ ) अग्ने समिधमाहार्षि बृहते जातवेदसे ।  
स मे श्रद्धां च मेधां च जातवेदाः प्रयच्छतु ॥  
अथर्व० १९ । ६४ । १ ॥
- ( ४ ) यद् ग्रामे यदरण्ये यत् सभायां यदिन्द्रिये ।  
यदेनश्चक्रुमा वयं इदं तदवयजामहे ॥  
यजु० ३ । ४५ ॥
- ( ५ ) ये ग्रामाः यदरण्यं याः सभा अधिभूस्याम् ।  
ये संग्रामाः समितयस्तेषु चारु षदेम ते ॥  
अथर्व० १२ । १ । ५६ ॥

अन्त में “ शान्तिपाठ ” के मन्त्रों से आहुति देकर सबको यथा-योग्य सत्कारपूर्वक विदा करने पूर्व सालभर में कम से कम छः महीना ग्रामों में प्रचारार्थ भ्रमण करने के लिये प्रतिज्ञा करनी चाहिए । अम-प्रस्थी को अपना नाम भी बदलने का अधिकार होगा, ताकि पुराने भावशून्य नामों को छोड़कर नये उत्साह से ग्राम ग्राम में वैदिकधर्म के नाद को गुंजाने के लिए तत्पर हो जावे ।

पूज्य श्री १०८ नारायण स्वामी कृत

## “ कर्तव्य दर्पण ”

प्रतिदिन के नित्यकर्म, सायं प्रातः के प्रार्थनामन्त्र, स्वस्तिवाचन, शान्तिपाठ अर्थ सहित, आर्य समाज के नियमों की व्याख्या, आर्य-समाज के मन्तव्य, आश्रम वर्ण और संस्कार, महर्षि का आदर्श-जीवन तथा अनेक भक्ति से भरे भजन संकीर्तनों को संकलित किया है।

इसको पढ़ने से जीवन में सच्ची शान्ति, सच्ची उन्नति तथा सच्ची ईश्वर-भक्ति का उदय होता है। वैदिक नित्यकर्मों का वास्तविक वैज्ञानिक रहस्य का पता चलता है। प्रत्येक आर्य नरनारी और बालक तथा वृद्ध को चलते-फिरते, उठते-बैठने, सोते-जागते सदा अपने जेब में रखने योग्य है। जेबी-गुटका-साईज पृष्ठ संख्या ४०० कपड़े की अतिमनोंहर जिल्द मूल्य केवल ॥=)

### चारों वेदों के सरल सुबोध भाषा-भाष्य

( १ ) सामवेद भाषा-भाष्य—पृष्ठ संख्या ९५० से अधिक मूल्य ४) रु०। स्थाई ग्राहकों से ३) रु०।

( २ ) अथर्ववेद भाषा-भाष्य—( चार भागों में ) मूल्य प्रति भाग ४) रु०, चारों भागों का १६) रु०। स्थाई ग्राहकों से १२) रु०।

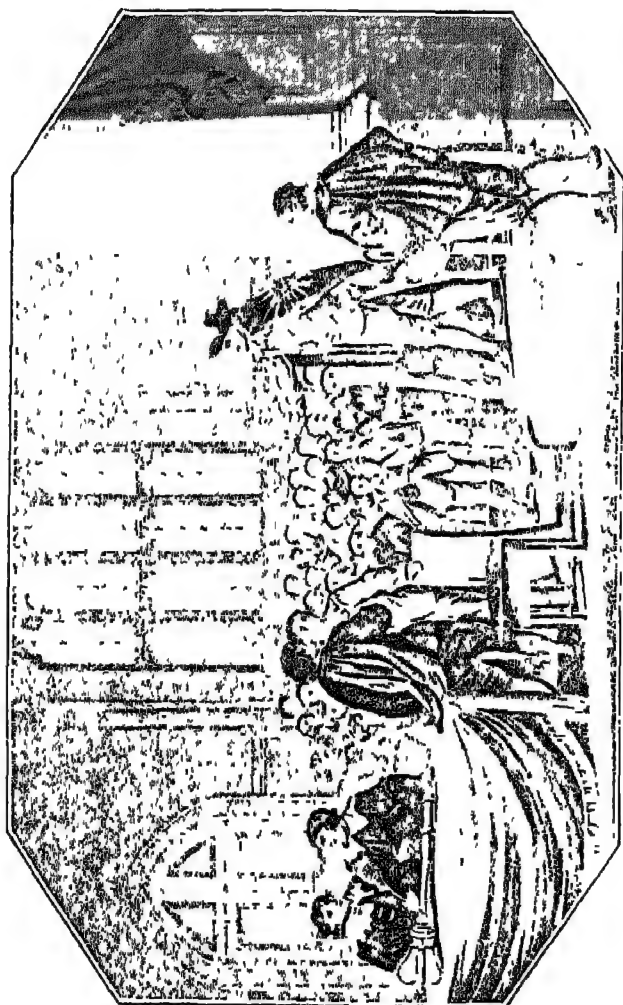
( ३ ) यजुर्वेद भाषा-भाष्य—( दो भागों में ) मूल्य दोनों भागों का ८) रु०। स्थाई ग्राहकों से ६) रु०।

( ४ ) ऋग्वेद भाषा-भाष्य—( पांच भागों में ) मूल्य पांचों भागों का २०) रु०। स्थाई ग्राहकों से १५) रु०।

मिलने का पता—

प्रबन्धकर्त्ता, आर्य साहित्य-मण्डल लिमिटेड, अजमेर।





Gooch

CHARLES I. DEMANDING THE PERSONS OF THE FIVE MEMBERS WHOM HE HAD  
ACCUSED OF TREASON

fought, for the Long Parliament, by making illegal non-Parliamentary taxation and government by Council, had put an end to the autocratic government that had roused opposition to Charles. Had both parties been reasonable, this settlement might have ended the struggle. But the leaders of the Puritans were determined to alter the English Church to suit themselves, while Charles was an equally firm supporter of the religious views of Laud. Probably the greater part of the nation preferred a moderate policy in religion. Both Puritans and High Churchmen were in a minority. The way in which they managed to drag the rest of the country into their quarrel shows how much mischief can be made by determined people, even if their number is comparatively small.

The Parliamentary party nicknamed their opponents "Cavaliers," and received in return the name of "Roundheads," because of the Puritan fashion of cutting the hair short. But men of much the same sort were to be found in both parties, and sometimes even members of the same family fought on different sides. Puritans usually fought for Parliament, while High Churchmen fought for the King, and so did Catholics, who feared Puritan intolerance. But many of those who took part in the war had little interest in the religious quarrel.

Puritanism was strong in the towns, especially in London. The gentry were divided. So were the country people, who frequently, in this as in other matters, adopted the opinions of the local squire. On the whole, the north and west, where old customs were strong and ideas conservative, supported the King, while the more progressive south and east were Parliamentary. In speaking of the attitude of Parliament itself, it is necessary to remember that the royalist members disappeared from it at the beginning of the war and only those opposed to the King remained to carry on the struggle against him.

At first the armies of both parties were mostly untrained and of poor quality. In each county there was a local militia for county defence. These forces served with whichever party their county happened to favour, but they were inefficient and would seldom fight outside their own district. Parliament had an efficient body of infantry in the "trained bands" of London. Except for this, the best men on both sides, at the beginning of the war, were volunteers. These were mostly cavalry, and Charles's cavalry was better than Parliament's, because many of

his volunteers were the warlike gentry of the north and their followers. Also, he had a good cavalry leader in his nephew, Prince Rupert, the son of the Elector Frederick.

## BEGINNING OF THE WAR IRELAND AND SCOTLAND

In 1642 the only important battle was an indecisive one between the King and the Parliamentary general, Essex, at Edgehill near Banbury. This checked the royalist advance upon London, and caused the King to make Oxford his headquarters. But the royalists under Hopton were successful in the west, while Newcastle gained Yorkshire for them.

In 1643 the royalist successes continued. In the west the royalist general, Hopton, defeated Waller, the Parliamentary general, at Stutton, Lansdown, and Roundway Down. Bristol was then besieged and taken, and the west was in royalist hands. The King and Essex met once more in the first battle of Newbury, without any definite result. In the north Newcastle defeated the Parliamentary commander, Lord Fairfax, at Adwalton Moor in Yorkshire. Things looked black for Parliament, whose armies and leaders were both of poor quality. But in this year new factors were introduced, destined to change the whole course of the war.

In the first place both King and Parliament had been seeking to add to their forces. Charles entered into negotiations with the Irish rebels, which led to the declaration of a truce, the "Cessation." This made it possible to bring to England the royalist army in Ireland, commanded by Ormonde. At the same time Parliament was turning to Scotland for help. The Scots, having secured their own religious freedom, would only help Parliament on their own terms. These were embodied in an agreement concluded between the two parties, the "Solemn League and Covenant." This promised

- (i) That the Scottish army should serve Parliament for pay
- (ii) That the Scottish Church should be maintained in the existing form (Presbyterian)
- (iii) That the English Church should be brought into conformity with the Scottish one, and that Anglicanism and Catholicism should be stamped out

Thus, just as Charles had tried to force the Anglican religion upon Scotland, so Scotland now attempted to force England to

become Presbyterian. This attempt was to be the cause of much strife, for though Parliament established the "Westminster Assembly" to reform the English Church the changes were not destined to be peacefully carried out.

## OLIVER CROMWELL CONTINUATION OF THE WAR

Parliament's position was improved, not only by the Scottish alliance, but by the appearance of a man of military genius in its own ranks. Oliver Cromwell, a country gentleman from Huntingdon, had had some Parliamentary experience, but had not distinguished himself in any way till the outbreak of war. Up to that time he was noted chiefly for the extreme Puritanism of his religious beliefs. Cromwell raised a troop of horse, with which he fought for Parliament at Edgehill. Then, discovering a real talent for military organisation and tactics, he went back to his own district to organise the army of the "Eastern Association," a union formed by the eastern counties. Cromwell paid great attention to discipline and organisation, and the cavalry he trained earned by its steadiness the name of "Ironsides." With the army of the Eastern Association he overran Lincolnshire in 1643, securing it for Parliament at a time when the royalists were successful almost everywhere else.

In 1644 the Scottish army under its old commander Leslie, now Earl of Leven, appeared once more in England. Driving back the royalist leader, Newcastle, they shut him up in York. Charles sent Prince Rupert to raise the siege of York, and Cromwell brought the army of the Eastern Association from Lincolnshire to aid Fairfax and the Scots. The two armies fought at Marston Moor, where the Parliamentarians gained such a decisive victory that the north fell into their hands. Scotland and northern England seemed lost to Charles, but the Scottish Marquis of Montrose managed to reach Scotland with only one or two friends, and to raise the Scottish clans to fight for the King. His victories at Tippermuir, Inverlochy, and Kilsyth regained Scotland for the royalists.

In the south and west of England the fighting of 1644 was indecisive. In the previous year, Hopton had secured the west for the royalists. He now tried to join the King for an advance upon London, but Waller stopped this by defeating him at



OLIVER CROMWELL.

Cheriton Charles himself then defeated Waller at Cropredy Bridge, and marched to join Hopton in the west. In Cornwall Waller was decisively defeated, and forced to surrender at Lostwithiel. But the royalist march to London was checked, in the indecisive second battle of Newbury, by the army of the Eastern Association, which had marched south after Marston Moor.

### CROMWELL'S LEADERSHIP AND THE ROYALIST DEFEAT

Newbury was important, because the failure of the Parliamentary general, the Earl of Manchester, to gain a decisive victory led to changes in the leadership and organisation of the Parliamentary army. The man really responsible for these changes was Cromwell, whose military successes had made him a person of the highest importance to the Parliamentary cause. The Self-Denying Ordinance enjoined that members of Parliament gave up their military commands. Thus the inefficient Parliamentary generals, Essex, Manchester, and Lord Fairfax were dismissed. But Cromwell was excepted from the list of dismissals. Fairfax's son, Sir Thomas Fairfax, took command, with Cromwell as Lieutenant-General of his cavalry. Also Cromwell secured a new army, which was partly raised by compulsion, and consisted of paid and disciplined troops. Of this "New Model" Cromwell, with his genius for training and disciplining soldiers, made one of the most efficient armies ever known. With it he completely defeated the royalists.

In the year 1645 came the decisive battle of the war. Charles had decided to march north to join Montrose, who now had Scotland in his hands, but the royal army was met at Naseby, in Northamptonshire, by the new Parliamentary army. The royalists were outnumbered, and so completely defeated that the battle was decisive. Though a few isolated towns and forces remained to be crushed by Parliament, the royalist cause had become hopeless. In Scotland, too, Montrose had been defeated at Philiphaugh, and had escaped to the Continent. In the spring of 1646 the King, realising that the struggle was hopeless, escaped from Oxford and fled to the Scottish army at Newark, where he surrendered himself.

PARLIAMENT AND THE ARMY · EXECUTION OF  
CHARLES I

The war was over, but like many wars it had brought new problems to the victors. Parliament was in an awkward position. Its rule, which had been marked by much political corruption, was unpopular. It had to find some means of getting rid of the Scottish and English armies, whose help was no longer necessary. It was still trying to force Presbyterianism upon England. It had to find some means of deciding the fate of the King, who was by now far more popular than his conquerors. The Scottish problem was the one most easily dealt with, for after a good deal of negotiation the Scots agreed to sell the King to Parliament, and returned to their own country (1647).

To get rid of the English army proved less simple. It had won the war and was not inclined to disappear quietly, leaving the politicians to do as they pleased. So it appointed a Council of Agitators, consisting of two representatives from each regiment. Thus organised, it seized the King, whom Parliament had imprisoned at Holmby House, near Naseby, and took him to Hampton Court. Thence he escaped to the Isle of Wight, where he was imprisoned in Carisbrooke Castle. The leaders of the army, and especially Cromwell, intended to keep power in their own hands, and to resist the attempt of Parliament to force Presbyterianism upon England. Most of the soldiers wanted only to be paid, but, as Parliament would not give them their arrears of pay, they supported their leaders.

The quarrel of Parliament and Army provided Charles with an opportunity to make advantageous terms for himself. Cromwell and his son-in-law, Ireton, offered the King a treaty, called the "Heads of Proposals." By this, he was to be restored to power, though he was to promise religious toleration. If Charles had been wise, he would have accepted this offer, for the Army had both the power and the will to restore him. But he could not resist the temptation to play off one of his opponents against the other, and was secretly negotiating with the Scots and with Parliament. By a promise to establish Presbyterianism, he persuaded the Scots to invade England on his behalf, and royalist risings occurred in various parts of the country. In what is known as the "Second Civil War" these risings were crushed



CHARLES I. BEING LED TO EXECUTION

without much difficulty, while Cromwell won a great victory over the Scottish and royalist army at Preston (1648)

The Army was once more in command of the situation. It now felt that the King was not to be trusted, especially as he was still carrying on negotiations with Parliament. The Army leaders, more and more dominated by Cromwell, decided to get rid of him. They decided also to get rid of those members of Parliament who were unfriendly to them, that is, of the Presbyterian members. The King was again seized and taken to Hurst Castle, and Colonel Pride was sent to Westminster with a body of soldiers to expel the Presbyterians from Parliament. This event is known as "Pride's Purge." The small section of Parliament that remained, known as the "Rump," voted for the King's trial and execution.

Though Charles was tried by a court of a hundred members, presided over by Bradshaw, a lawyer, the decision was certain. After a week's trial, he was sentenced to death, having refused to plead before the court or to recognise its competence to try him. He was beheaded on January 30, 1649, and the country was left to a government which derived its power altogether from the Army.

FIRST CIVIL WAR

	England			Scotland
	Midlands and South-east	West	North	
1642	August War began	King raised his standard at Nottingham		
	Battle of <i>Edgehill</i> King v Essex (indecisive)	Royalist successes of Hopton	Newcastle (R) successful in Yorkshire	
1643	1st Battle of <i>Newbury</i> King v Essex (indecisive)	Hopton's (R) victories over Waller (P) at <i>Stratton</i> , <i>Lansdown</i> , <i>Roundway Down</i> Capture of Bristol (R)	Battle of <i>Adwalton Moor</i> Newcastle (R) defeated Fairfax Cromwell secured Lincolnshire	
	The "Cessation" and the "Solemn League and Covenant"			
1644	Battle of <i>Crotopedy Bridge</i> King defeated Waller  2nd Battle of <i>Newbury</i> King v Manchester (indecisive)	Battle of <i>Cheriton</i> Waller (P) defeated Hopton (R)  Surrender of Waller to King at <i>Lostwithiel</i>	Battle of <i>Marston Moor</i> —North secured for Parliament	Montrose's (R) victories— <i>Tippermuir</i> , <i>Inverlochy</i> , etc
1645	Self-Denying Ordinance and New Model Army			
	Battle of <i>Naseby</i> —decisive defeat of royalists Naseby ended struggle in favour of P		War became an	Battle of <i>Philiphaugh</i> Montrose (R), decisively defeated
1646	affair of suppressing isolated R forces and garrisons			
March	Surrender of Charles to Scots at Newark			

R = Royalist

P = Parliamentarian

## CHAPTER XXVII

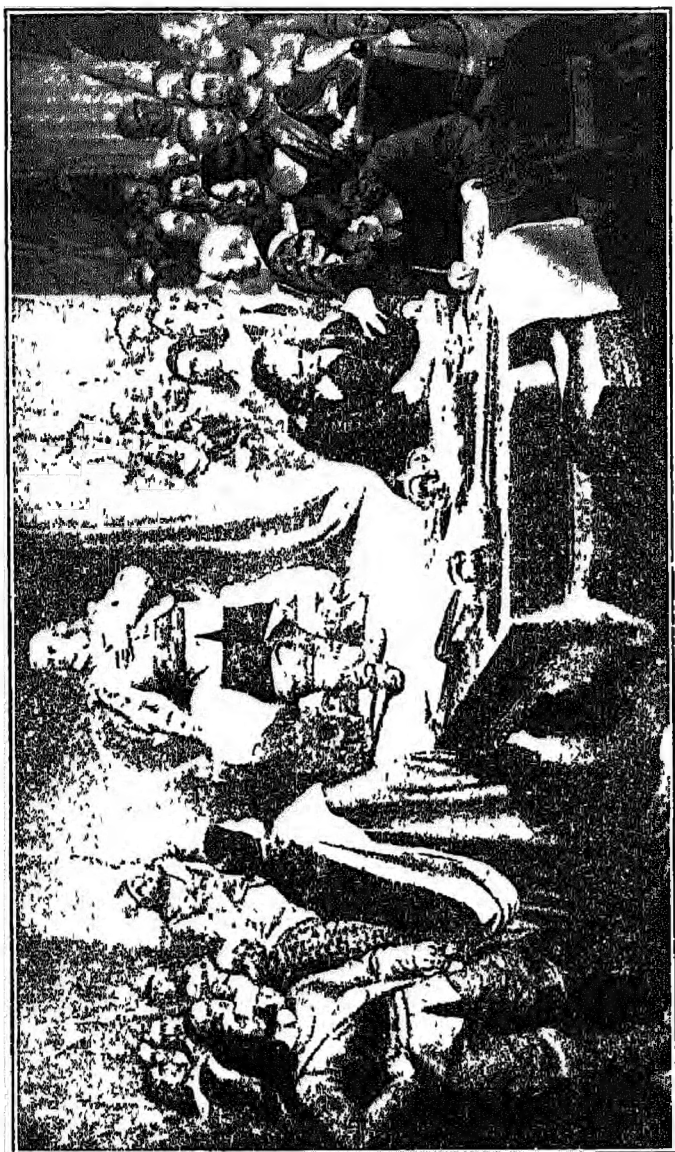
### THE COMMONWEALTH AND THE PROTECTORATE

#### THE RUMP

The struggle between Charles I and Parliament had begun over a question of great constitutional and practical importance. This was, whether the King and his ministers were to rule England despotically or whether Parliament, which represented the more prosperous part of the nation, was to have a voice in the government. But revolutions are apt to produce results not intended by those who begin them. During the war, power had passed into the hands of neither King nor Parliament, but into those of the New Model Army and its generals, who were able to crush all opposition by force.

So the execution of Charles left England actually under the Army though nominally under the rule of the Rump. The Rump was the remnant of the Long Parliament that remained after the disappearance of its royalist members and the exclusion of the Presbyterians by the Army in Pride's Purge. The Rump, which consisted of fifty members, certainly could not claim to represent the nation, and was very unpopular. But it managed to retain power for four years. During this time it abolished the monarchy and the House of Lords, and ruled through a Council of State which consisted almost entirely of its own members. The explanation is that no one of the generals of the Army was yet strong enough to make himself supreme.

The commander-in-chief of the Army, Sir Thomas Fairfax, was an honest and disinterested man, who had opposed the execution of the King and showed no wish for political supremacy. But his principal subordinates, Cromwell, Lambert, and Harrison, were more ambitious. Lambert was a selfish intriguer. Harrison was a religious fanatic, who wanted to make himself head of a "rule of saints," by which he meant Puritan extremists. Cromwell, with his mixture of military genius, political ability, and Puritan fanaticism, was a greater man than



CROMWELL REFUSING THE CROWN

either of these, but the Rump got rid of him by sending him to Ireland. There the royalists, led by Ormonde, had proclaimed Charles II and were negotiating for the help of the Irish Catholics who were still in rebellion against English rule.

### CROMWELL IN IRELAND AND SCOTLAND

In Ireland Cromwell's indignation at the massacre of Protestants in Ulster, with which the Irish Catholics had begun their rebellion, led him to behave with cruelty and intolerance. His capture of Drogheda (1649) was followed by a wholesale massacre, which he afterwards excused on the ground that it was a necessary warning to other Irish cities to abandon their resistance. Actually it inflamed Irish hostility, but, like the Elizabethans, the seventeenth century Puritans could imagine no better means of dealing with the Irish than extermination and settlement. The Rump had promised estates in Ireland to speculators who advanced money for the Irish campaign, and to provide these it was necessary to drive out the native Irish. Land was also granted to soldiers to whom arrears of pay were owing. This new settlement made the Irish Catholics more resentful of English rule and more completely under the influence of their Church. Also in many cases it put large Irish estates, peopled by Catholics, under the control of Protestant landlords who resided in England.

The Irish were not the only people hostile to the English government. The Scottish Presbyterians, angry at the failure to establish their religion in England, began negotiations with Charles II. Charles landed in Scotland (1650), and was proclaimed king in return for his acceptance of Presbyterianism. Cromwell was recalled from Ireland. On the retirement of Fairfax, who showed no inclination to fight against the Stuarts on behalf of the Rump, he became commander-in-chief of the Army. Invading Scotland, he defeated at Dunbar (1650) the Scottish general Leslie, who had fought for Parliament at Marston Moor.

Though Cromwell was successful in Scotland, he failed to prevent the invasion of England by Charles II. Perhaps the failure was intentional. However, he knew that a Scottish invasion would be hated by the English and would lose many supporters for Charles. Royalist feeling was strong in England,

but few Englishmen joined the Scottish army, while many flocked to help Cromwell, who had marched south. He defeated the invaders in the Battle of Worcester (1651). Charles escaped, but the royalist cause had again been crushed, and Cromwell after this had no more battles to fight.

Cromwell's successes had made him the most important man in England. The Rump felt that he was becoming dangerous to its authority, and decided to take the command of the Army from him. But the Army leaders had grown accustomed to the use of force, and had little respect left for the Rump. Cromwell had no intention of losing his command and, in April, 1653, he took his soldiers to the House. After a long speech and much personal abuse of the members, he drove them out, and declared Parliament dissolved. There was no resistance, for the Rump was unpopular. The nation was tired of war and of a constitutional struggle that seemed likely to end in nothing better than the establishment of a military despotism.

## ANGLO-DUTCH RIVALRY THE FIRST DUTCH WAR

For various reasons, of which the most important was commercial rivalry, England, under the government of the Rump, had drifted into the First Dutch War (1652-4). The revolt of the Netherlands against Spain, which had occurred during Elizabeth's reign, had ended in the division of the Netherlands into two parts. The Catholic provinces of the south, roughly the equivalent of modern Belgium, remained under Spanish rule, and were known as the Spanish Netherlands. The Protestant northern provinces, comprising much the same area as modern Holland, became an independent republic, the United Provinces. In Elizabeth's day the Netherlands had turned to England for help in their revolt against Spain, but this help had been given secretly and grudgingly. James I's persistent attempts to obtain compensation for it had destroyed any gratitude to England that the Dutch might have felt. In spite of their common Protestantism, the two countries became each others' principal rivals and enemies.

The discovery, by Portuguese navigators, of the sea route to India round the Cape of Good Hope, had given Portugal a monopoly of trade with the Indian Ocean and the Spice Islands. But this Portuguese trade had fallen into the hands of Spain, and

passed through the ports of the Spanish Netherlands. When the Dutch gained their independence, Amsterdam was the most important of these ports, and a large share of eastern trade passed into the possession of the United Provinces. They now replaced Spain as the principal rival of England in the East Indies. The commercial rivalry was the cause of various quarrels between the two nations. Among the causes of disputes was the Dutch refusal to punish the officials responsible for the massacre of some Englishmen at the Dutch fort of Amboyna in the Spice Islands (1623). Other questions were North Sea fishery rights, the freedom of the seas, and the Dutch refusal to salute the English flag.

These disputes might not have led to war if the Rump, influenced by the English merchants who traded with the East Indies, had not passed a Navigation Act (1651) apparently designed to cripple the Dutch carrying trade. This Act forbade the importation into England of goods from Africa, Asia, or America, in any but English ships. European goods were to be imported either in English ships, or in those of the country to which the cargo belonged. This Act was not very effective, because of the scarcity of English ships, but it irritated the Dutch, and in 1652 when the Dutch admiral Van Tromp refused to strike his flag in the Straits to the English admiral, Blake, an indecisive battle was fought and war quickly followed.

Thanks to the ships built with the Ship Money levied by Charles I, the English Commonwealth had an efficient navy, and in Blake and Monk England had two leaders who proved as able on sea as on land. In 1652 Blake was defeated off Dungeness, but in the next year he defeated Van Tromp off Portland. Later in the year the English blockaded the Texel and in an indecisive battle the Dutch lost their great admiral, Van Tromp. The English had proved their naval superiority, and Cromwell, who had now driven out the Rump and taken the government into his own hands, was less commercially minded than his predecessors, and did not wish to continue the war with a Protestant country. He made an advantageous peace by the Treaty of Westminster (1654), in which the Dutch conceded all that was demanded by England: the saluting of the English flag at sea, the exclusion of the Stuarts from the United Provinces, and the punishment of the Amboyna officials.



GEORGE MONK

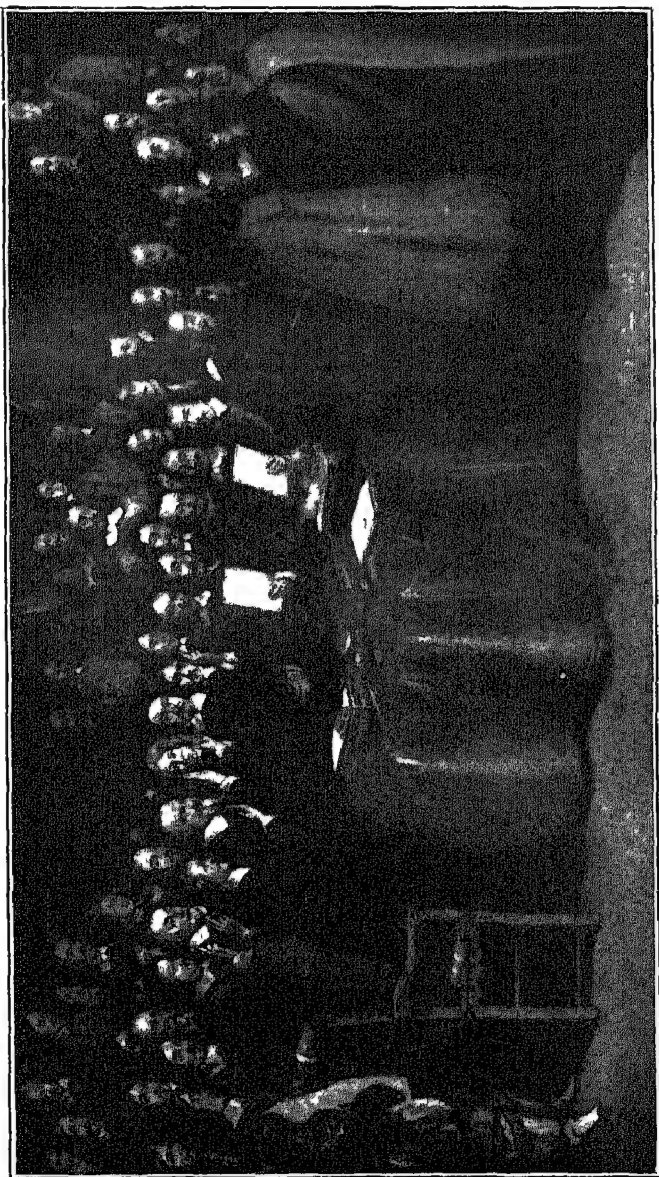
### CROMWELL'S FOREIGN POLICY WAR WITH SPAIN

Cromwell thus secured a diplomatic triumph at the beginning of his government. He then embarked on an energetic foreign policy that made his military power respected and feared throughout Europe. But the expense of that policy burdened England financially, without gaining anything of much value except prestige. Cromwell admired the policy of Elizabeth and strove to imitate it, but he neither understood it clearly, nor

grasped the extent to which the situation in Europe had changed. He would have liked to become the champion of Protestantism—a position which Elizabeth had had at times thrust upon her—and after concluding peace with the Protestant Dutch, he made alliances with Sweden and Denmark. But he soon realised that nothing was to be effected by a foreign policy directed by religious motives, and that, to play an important part in Europe, he must enter into the struggles between its greatest powers, the Catholic countries of France and Spain.

The Thirty Years' War, that began with the efforts of James I's ambitious son-in-law, the Elector Frederick, to secure the Bohemian crown, had come to an end in the Peace of Westphalia (1648). But France and Spain remained at war with each other. Cromwell, who had an army for which to find employment, began to negotiate with both countries to discover from which he could obtain the more advantageous terms for his support. The excessive nature of his demands from Spain—the cession of Dunkirk, free trade for English merchants in the West Indies, and toleration for English Protestants in Spain—suggest that he leaned from the first towards a French alliance. France, under the able government of Cardinal Mazarin, proved quite ready to please him by expelling the Stuarts, and by persuading the Duke of Savoy to cease persecuting his Protestant subjects, the Waldensees. In imitation of Elizabeth Cromwell sent a fleet under Penn and Venables to attack the Spaniards in the West Indies. After a failure to take San Domingo, Jamaica was captured (1656). This led to war with Spain and to the conclusion of an alliance with France.

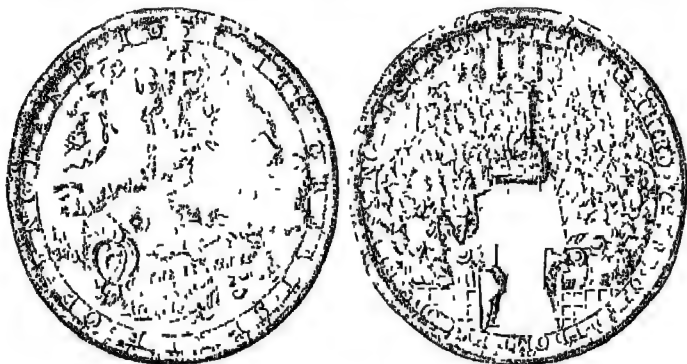
In the war with Spain England was very successful. In 1657 Blake captured the Spanish treasure fleet, and its silver was taken to London. In the next year another treasure fleet was destroyed at Santa Cruz, but, on returning to England, Blake died as his ship entered Plymouth. On land Dunkirk was taken, for the Cromwellian army proved as invincible abroad as at home. But the treasure taken from Spain did not compensate for the expense of the war, and taxation made the nation discontented. Had Cromwell lived longer, his successes might have come to an end. As it was, whatever might be the ultimate wisdom of his policy, his death left English military and naval power respected and feared throughout Europe.



THE PEACE OF WESTPHALIA 1648

## CROMWELL AS RULER: BAREBONES PARLIAMENT

The fall of the Rump left Cromwell as the real ruler of England, but Cromwell, though his power depended upon the support of the Army, did not himself approve of a military despotism. He was a man of complex character, at once a military genius and a Puritan fanatic. While his soldierly respect for order and discipline made him desire the establishment of a stable constitutional government, his religious fanaticism inclined him to believe that his own opinion and policy were directly inspired by God. Thus, though he had the belief in liberty and representative government expressed by the



THE GREAT SEAL OF THE COMMONWEALTH

opponents of Charles I, yet in a crisis he always resorted to the use of force. Thus the history of his Protectorate is that of the trial and failure of a series of constitutional experiments.

Cromwell's attempt at constitutional government failed because he had the support of only a minority. Most of the nation disliked the supremacy of the Army and its generals, and any really representative Parliament would probably have demanded a Stuart restoration. Cromwell never dared to grant representation to royalists or Catholics. Even among the Puritans, he was disliked by the Presbyterians, and could rely only on the support of Independents. The Independents were a disunited body of varied opinions. They wanted religious

freedom but were in many cases republican in their politics, and very critical of the Cromwellian system

Cromwell's troubles began with his first effort to call a Parliament This assembly, known as "Barebone's Parliament" (1653), from the name of one of its members, represented no one except the Independents Royalists were not offered representation and the Presbyterians showed their opposition by not accepting it In the end the Parliament was chosen by the Army Council from a list of names supplied by Independent ministers throughout the country When assembled, the Parliament proved full of excellent ideas for minor reforms, such as the establishment of civil marriage, and the abolition of the cumber-



CROMWELL'S GREAT SEAL FOR SCOTLAND.

The reverse exhibits the Cross of Scotland surmounted by Cromwell's Paternal Arms (From Simon's Medals)

some and involved legal processes of Chancery But it was unwilling to vote taxes and criticised and opposed Cromwell's government, so it was dissolved after sitting for only five months

### THE INSTRUMENT OF GOVERNMENT

It had never before been necessary to draw up a constitution for England, for the English system of government had developed gradually, growing and changing during hundreds of years But now that King and Parliament were gone a new government had to be devised, and the Army leaders drew up a constitution, embodied in the document known as the "Instrument of Government" (1653) In accordance with this new written

constitution Cromwell was appointed ruler for life with the title of "Protector," and was to be advised by a Council of twenty-two members. Parliament was to be summoned every three years and was to include representatives from England, Scotland, and Ireland. Redistribution of seats and a franchise based upon income were introduced to make representation fairer. But since votes were altogether denied to Roman Catholics, and to active royalists for the next four Parliaments, it was evident that the new Parliament would leave important sections of the nation quite unrepresented. The Protector was to receive a fixed revenue, so that he need ask Parliament to grant money only for unusual expenses and emergencies.

The establishment of a fixed revenue and of a united Parliament for England, Scotland, and Ireland were changes of importance. The absence of any attempt to make the whole nation accept the same form of religious worship was a distinct advance towards modern ideas of religious toleration. Cromwell was an Independent, and so far as the Army had definite religious views it was of the same persuasion. The Independents, or Congregationalists, believed that each congregation should settle its own religious affairs, and advocated religious toleration, or "liberty for tender consciences." But this liberty was only to be extended to the various Puritan sects, for even advanced people had as yet no idea of tolerating beliefs of which they actively disapproved. Under the Protectorate toleration was denied to Roman Catholics and High Churchmen, though the ban upon them was not always very rigidly enforced.

### BREACH WITH PARLIAMENT THE NEW CONSTITUTION

Cromwell's parliamentary difficulties continued. He found it impossible to work with the first Protectorate Parliament (1654), which was more interested in theories of government than in the immediate business of the day. Its members were republican in their political ideas, criticised the new constitution, and objected to government "by a single person", that is, to the office of Protector. After trying to check their criticism, Cromwell dissolved Parliament as soon as the constitution permitted.

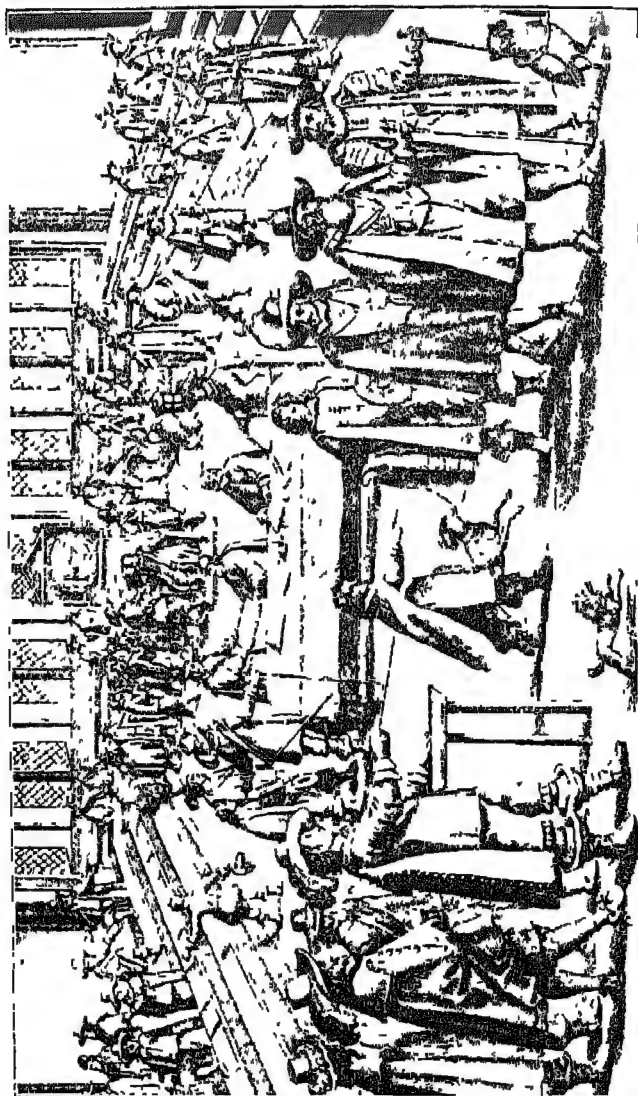
He was then faced by a series of plots and risings that showed how various and widespread was popular discontent. To deal with these, he adopted the drastic means of putting the whole country under martial law. England was divided into eleven districts, each under a Major-General (1655-6), who was to discover and crush plots, banish conspirators, and enforce law and order. This military government was expensive, but was paid for by a tax of 10% levied upon the estates of royalists, a measure that added to the unpopularity of Cromwell's rule. Amusements condemned by the Puritans, such as cock-fighting and bear-baiting, together with more innocent sports, were forbidden, and this irritated ordinary people. But the Army proved quite equal to the task of keeping order, and by the time the Major-Generals were withdrawn the country was quiet again.

When the Second Protectorate Parliament was summoned, the government was alert to prevent opposition, and one-third of its members were excluded by force. The remaining two-thirds were favourable to Cromwellian rule, and produced a new constitution, the "Humble Petition and Advice." In accordance with this Cromwell was to take the title of king, and Parliament was once more to consist of two Houses, and was to control its own elections.

Cromwell adopted the new constitution, though he refused the title of king, which was disliked by the Army. But the results of the change were unfortunate. Only two of the nobility would sit in the new Upper House, so Cromwell had to fill it with officers and squires. Many of these he chose from the number of his supporters in the Commons, which weakened his party there. The promise that Parliament should control its own elections made it impossible to continue the exclusion of hostile members. When Parliament met again (1658), the Commons were once more discontented with the government, and Cromwell, exasperated by their criticisms, dissolved the assembly after a fortnight.

## MONK AND THE RESTORATION

Cromwell's death soon followed, and the country at once fell into disorder. His son, Richard, was made Protector in his place, but was soon forced by the Army to resign his office and to recall the Rump, which his father had expelled. But General



CROMWELL DISSOLVING THE LONG PARLIAMENT

Lambert expelled the Rump again. Lambert intended to seize power for himself, but was prevented by General Monk, a professional soldier. Monk had distinguished himself with Cromwell in Scotland, and with Blake at sea. He now recalled the Long Parliament, while Lambert was imprisoned in the Tower.

Monk was blinded neither by personal ambition, nor by religious or political prejudices. The country was tired of a military despotism, now threatening to turn into anarchy, so he had the support of most of the nation when he began to negotiate with the exiled Charles II. In the Declaration of Breda Charles promised that none of his, nor his father's opponents should be punished, except on the authority of Parliament, that religious toleration should be granted, that the Army should be paid, and that people should keep the property they had acquired. Meanwhile the Long Parliament had dissolved itself and a Convention was summoned which accepted the Declaration. Thus, mainly through the agency of Monk, the Stuarts were restored to the throne, and it remained to be seen which of the changes made by the struggle between King and Parliament would prove permanent.

## CHAPTER XXVIII

### THE RESTORATION AND THE REIGN OF CHARLES II

#### CHARACTER AND POLICY OF CHARLES II

When Charles II returned to England he was received with enthusiasm. The corpses of Cromwell and one or two others were disinterred and hung up in chains at Tyburn. Many of those concerned in the trial and execution of Charles I were executed or imprisoned for life. Except in these cases the King made no attempt to punish his recent enemies. Nor did he reward or compensate royalists who had lost wealth or estates in his cause.

The country settled down quickly under its new government. Cavalier squires and magistrates recovered their authority, while Roundheads lost theirs. But the King did not regain all the old powers of the Crown, for the struggle with Parliament had had its effect. The Convention granted him a fixed revenue for life. Though this was not enough to make him independent of Parliament, Charles never dared to raise taxes on his own authority. Thus Parliamentary control over the raising of taxes had been virtually established. Nor were the Courts of Star Chamber and High Commission, nor the Councils of the North and Wales restored. The age of government by council was at an end.

The new King was not inclined to submit tamely to the limitation of royal power. He had spent his youth in France, and admired the absolute government of the French King. He would have liked to imitate it in England, but he was too clever openly to attempt to do so. Charles II was a man of political genius, with none of the narrow obstinacy that led two of the Stuarts into disaster. His exile had taught him to value security highly, and he was too cynical and selfish to be devoted either to causes or to people. He sacrificed either his friends or his schemes when public opposition made it safer to do so. On the other hand, he could be very persistent if he saw any chance



THE EMBARKATION OF CHARLES II FOR ENGLAND IN 1660

of getting his own way Before his death he had outwitted all his political opponents and strengthened his control of England This had been possible partly because his indolence and devotion to pleasure blinded his subjects to his cleverness He sometimes neglected business for the amusements of his gay, dissolute court, and during the first years of his reign left the government largely in the hands of his principal minister, Clarendon

### PARLIAMENT AND CONTROL OF FINANCE

Edward Hyde, Earl of Clarendon, had been an opponent of Charles I in the days of the Long Parliament He had joined the royalist party when the Puritans began to attack the Church, and had been the friend and adviser of Charles II during his exile Among the other statesmen of the Restoration period, most of whom, like the King, were clever, witty, pleasure-loving, and unprincipled, he was an incongruous figure He was grave, dignified, and conscientious, honestly attempting to maintain the rights both of King and Parliament Charles's first Parliament was elected while the country was still rejoicing over his return It was at first so royalist in character that it was known as the "Cavalier Parliament" (1660-78) Soon the extravagance of Charles and his court, and the corruptness of government officials, made Parliament eager to gain more control over money matters

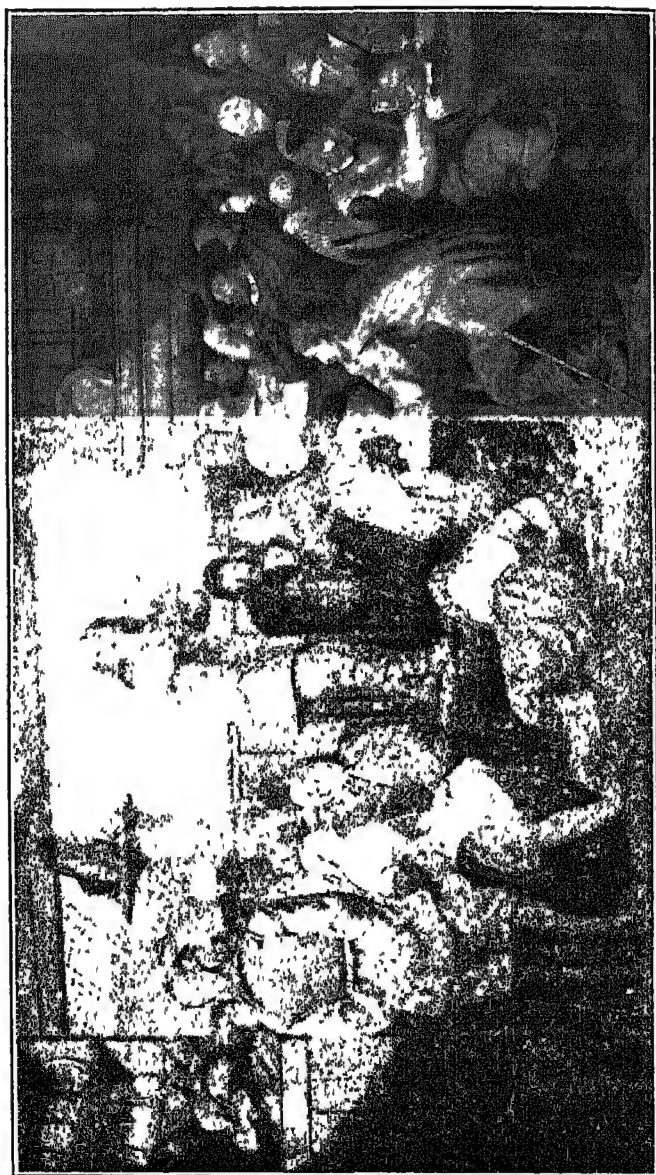
The Convention Parliament had granted Charles a fixed revenue, which was to come from an excise on beer and other articles This excise was to take the place of the old feudal dues The arrangement suited the landowners because the money came from the whole nation instead of from their estates This fixed revenue was not enough for the ordinary expenses of government, and for extra taxes the King had to apply to Parliament Frequently these taxes were spent on things very different from the objects of the grants Therefore, when Parliament granted money for the Second Dutch War, it expressly stated that the money was to be spent on the war and not on something else This condition, known as "appropriation of supply," shows that Parliament was beginning to control the spending as well as the raising of money In 1667 an audit of the grant was demanded to make sure that it had not been misused

### THE CHURCH AFTER THE RESTORATION

The struggle to limit the King's power had partly succeeded, but the restoration settlement showed that Puritan attempts to alter or overthrow the Church of England had been in vain. Charles had promised toleration in the Declaration of Breda. He would have been willing to keep his promise, because, though he was sceptical and lukewarm in religious matters, he was himself inclined towards Roman Catholicism and favoured toleration for Catholics. But the Savoy Conference (1661) failed to make any religious settlement, and the matter was left to Parliament. The Cavalier Parliament was strongly royalist and anti-Puritan, and Clarendon, the King's chief minister, was a vigorous supporter of the Anglican Church. Parliament passed a series of Acts, known as the "Clarendon Code," which restored the authority of the Church and began a persecution of the Puritans.

The Clarendon Code consisted of four Acts of Parliament: the Corporation Act (1661), the Act of Uniformity (1662), the Conventicle Act (1664), and the Five Mile Act (1665). The Corporation Act was intended to prevent Puritans from becoming members of the corporations of towns. This cut them off from sharing in the local and political influence of these bodies, which often controlled elections. All members of such bodies were ordered to take communion in accordance with the rites of the Church of England, of which Puritans did not approve. The Act of Uniformity expelled from the Church clergy who did not accept and use the Anglican Prayer Book. The Conventicle Act tried to prevent Puritans from holding their own religious services by forbidding services in which the Prayer Book was not used. The Five Mile Act forbade clergymen and schoolmasters to come within five miles of a corporate town, unless they would swear to attempt no alteration in Church or State.

These Acts began the division of English Protestants into Churchmen and Dissenters. Clergymen of Puritan beliefs were to be prosecuted and denied the exercise of their religion. This caused the Presbyterians, who were the great body of moderate Puritans, to return to the Church, unwilling to face persecution or the loss of office. The more extreme Puritans, the Independents, or Sectaries, held out. Puritanism, or Dissent, became associated with the middle and lower classes. The upper classes were mostly identified with the Church, or were indifferent.



*Victoria and Albert Museum.*

GEORGE FOX PREACHING IN A TAVERN Painting by E H Wehner

## THE FALL OF CLARENDON

The end of the first period of Charles II's reign was marked by the fall of Clarendon. His foreign policy (pp 163-165) was unpopular, and he was unjustly blamed for the mismanagement of the Second Dutch war. The King disliked his religious policy and was weary of his control, so he abandoned his minister to the attacks of Parliament. Clarendon had to flee abroad to escape impeachment. He spent his last years in exile, during which he wrote a history of the civil war, remarkable for its shrewd judgment and moderation.

## THE CABAL CHARLES'S INTRIGUES WITH FRANCE

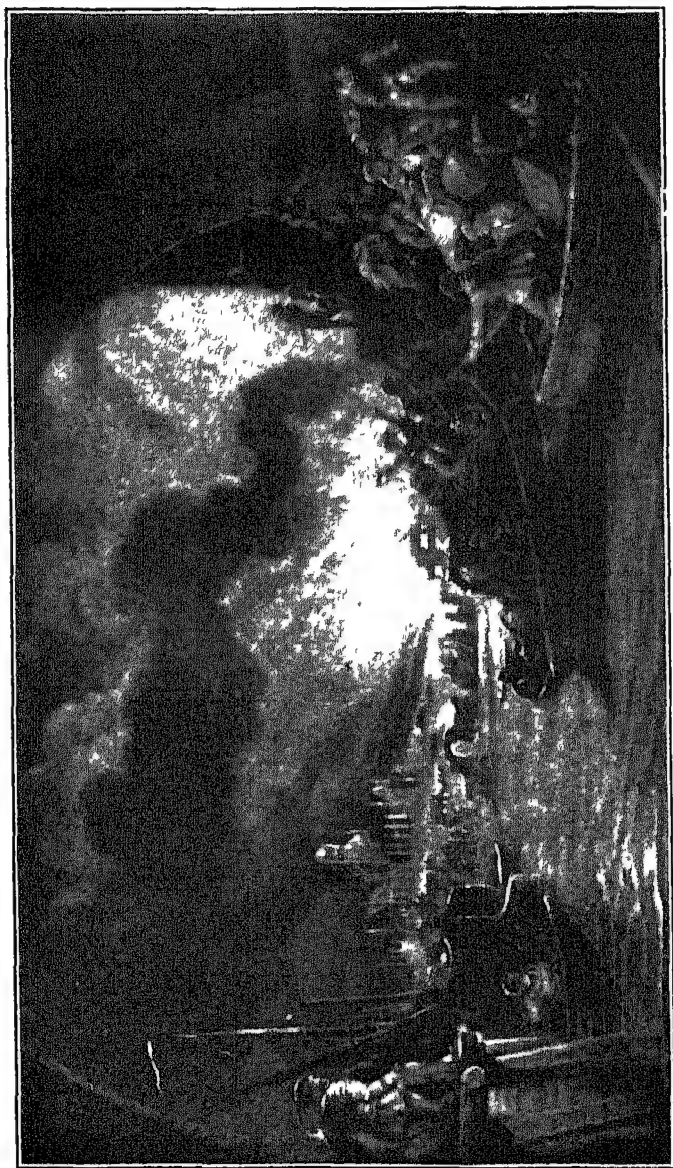
After the fall of Clarendon, Charles II himself began to take more interest in the government of his country. His principal advisers were now a committee of five ministers, officially known as the "Committee for Foreign Affairs," but popularly nicknamed the Cabal. These men, Clifford, Arlington, Buckingham, Ashley Cooper, and Lauderdale, differed in religion and policy. All were clever, unscrupulous, and devoted to their own interests. They were in fact typical statesmen of the Restoration period.

Charles II, in spite of his indolence, resented the limitations placed upon his power. His life in France had taught him to admire the despotic French monarchy, and he constantly played with the idea of making himself absolute in England with French help (pp 165-166). He found means of raising money without the help of Parliament by playing upon French fears of English opposition to the designs of Louis XIV in Europe, and selling his friendship to the French king. This policy lacked nobility, but Charles's cynicism made him ready to use whatever means would enable him to outwit his opponents and gain his desired ends. His course became one of continual political intrigues at home and abroad. He trusted, or deceived his ministers as suited him best, and they in turn, intrigued for and against him, and accepted French bribes. They displayed all the shifty cleverness of an age in which political morality was at a very low ebb.

## ANTI-CATHOLIC FEELING

Unfortunately, many innocent people had to suffer for the political intrigues of their rulers. The Restoration was followed by a persecution of the Puritan opponents of the government. This was followed in turn by a terrible outburst of popular hostility against Catholics, encouraged by the King's opponents for their own purposes. Charles, for a mixture of reasons, was inclined to favour Roman Catholicism. He had had a Catholic mother, and had spent much of his youth in a Catholic country. It is probable that, so far as he had any interest in religion, he himself preferred the Catholic faith. He certainly believed that, because of its respect for authority, it was the faith that taught people most readily to submit to the rule of a powerful monarch. He determined, with the promise of French support, to offer toleration to Catholics in England, and to declare his own acceptance of the Catholic religion.

In the Clarendon Code, Parliament had shown that no measure of toleration could be expected from it. Charles therefore decided to use his own authority, and issued a Declaration of Indulgence. This suspended the penal laws against Catholic recusants and Puritan dissenters, though Catholics were still forbidden to meet for religious worship. This very moderate grant of toleration roused tremendous opposition. Catholics were associated, in the popular mind, with the Spanish Inquisition, the plots of Elizabeth's reign and the terrible Gunpowder Plot. In the reign of Charles II, popular opinion had already blamed them for the Great Fire of London (1666), which destroyed the city a year after the Great Plague (1665). Such was the fear and detestation of Catholics that the Dissenters were willing to endure persecution themselves, rather than accept a measure of toleration in which Romanists were included. Parliament challenged the King's right to suspend the working of its Acts, and Charles, too cautious to brave the opposition he had aroused, gave way and withdrew his Declaration. But the Commons were not content with this. They now passed the Test Act (1673), which ordered all office-holders to take the oaths of supremacy and allegiance, and to take communion in accordance with the rites of the Church of England.



Goodrich

THE GREAT FIRE OF LONDON

## DANBY'S MINISTRY "THE POPISH PLOT"

The Test Act brought the ministry of the Cabal to an end, for two of its members, Clifford and Arlington, were Catholics. But it was chiefly intended as an attack on the King's brother and heir, James, Duke of York, who had recently been received into the Catholic faith. One member of the Cabal, Shaftesbury (Ashley Cooper) had bitterly resented the French intrigues Charles had carried on without his knowledge. He now became a vigorous leader of the opposition to the King.

Charles took for his principal adviser Sir Thomas Osborne, whom he created Earl of Danby, and whose policy was to uphold the Church and the Clarendon Code. Danby managed Parliament by bribery, buying the votes of the members with grants of pensions and offices. In this way he built up a considerable "Court party" that would support the King's policy, just as Shaftesbury's followers, the "Country party" opposed it. Danby's difficulties were great. He himself wished to work in agreement with Parliament, but he could not persuade the King to adopt such a policy, and in the end lost the confidence of both King and Commons. He was saved from impeachment for his share in obtaining money from France only by the dissolution of the Cavalier Parliament (1678), which had then sat for eighteen years.

Not long before the dissolution of the Cavalier Parliament the influence of Shaftesbury and the opposition was increased by a fresh outburst of popular feeling against Catholics. This was the work of an informer, Titus Oates, who professed to have discovered a plot of the English Jesuits to murder the King and to establish Roman Catholicism in England with French help. The masses believed in the plot, just as they had believed the Catholics responsible for the burning of London. There was a terrible panic throughout the country increased by the murder of Sir Edmund Berry Godfrey, a London magistrate to whom Oates had made his revelations. Some correspondence of the Duke of York's secretary with the Pope and the French was discovered. There followed a long series of trials and executions of people supposed to be connected with the plot. A reign of terror occurred, during which Catholics and their supporters went in fear of attack by angry mobs. One of the most unpleasant features of the Popish Plot scare was the utter

unscrupulousness shown by the King and the statesmen of the day. Charles made no attempt to save the Catholics, whom he knew to be innocent, and his supporters avoided popular fury by pretending to believe in the plot. Shaftesbury and the opposition deliberately inflamed popular feeling against Catholics in order to strengthen themselves in their struggle against the King

### THE EXCLUSION BILL "WHIGS" AND "TORIES"

Shaftesbury believed in Parliamentary government, and he also loved power for its own sake. He realised that neither Charles II nor his brother and heir, James, Duke of York, would submit to the predominance either of himself or of Parliament. He therefore took advantage of the panic created by the Popish plot to bring forward a plan for the exclusion of the Duke of York from the succession in favour of the King's illegitimate son, the Protestant Duke of Monmouth. The plan had a great deal of popular support, and Shaftesbury and the Country party easily obtained a majority in the House of Commons. The strife over "exclusion" at the general elections gained for the two political parties the names by which they were afterwards known. The Country party were nicknamed "Whigs" after the Scottish Covenanters, and the Court party "Tories" after the Irish Catholics. So bitterly opposed were the two parties that civil war seemed not unlikely.

Charles II had no intention either of driving the opposition into civil war, or of permitting the exclusion of his brother from the throne. He saw that the anti-Catholic panic in the country was dying down, and with great political skill he began to play for time. Without resorting to war the opposition—that is, Shaftesbury and the Whig party—could work only through Parliament. Charles played upon their hope of passing the Exclusion Bill by calling and dismissing three Parliaments. In the second of these (1680), the Bill was actually passed by the Commons, but thrown out by the Lords. In rejecting it the Lords were influenced by the Earl of Halifax, who belonged to neither political party, but called himself a "Trimmer."

The third of these Parliaments was summoned to meet at Oxford (1681), so that it should not have the support of the London mob. The situation was dangerous, for the Whig

leaders were ready for war, but Charles realised that popular enthusiasm for exclusion was dying. He gained the support of moderate people by offering a compromise by which James was to become king, but the government was to be left in the hands of his Protestant daughter, Mary, and her husband, William of Orange. The Whigs had already lost many supporters by upholding the claims of Monmouth to the throne instead of those of James's daughter Mary. Now, by rejecting the King's offer, they lost popular sympathy altogether. Charles took advantage of their error by immediately dissolving Parliament, so that they could no longer act in the name of that body. If they made war on him they could only do so as rebels and traitors. Actually, they made no attempt at armed resistance, and Charles never risked the summoning of another Parliament. He bargained with the French King for money, and so ruled during the rest of his reign by his own authority.

The Whig leaders were completely routed. The trial of Shaftesbury for conspiracy failed, but he fled abroad and died in exile. In 1683 a Whig plot to kill the King and the Duke of York, the Rye House Plot, provided an excuse for the execution of other important Whigs. The Dissenters, who were firm supporters of the Whig party, were persecuted, and the charters of boroughs were re-modelled. By this re-modelling of charters the corporations, who controlled Parliamentary elections, were packed with Tories. At last Stuart absolutism seemed to be almost secured, and the way paved for the peaceful accession of the Catholic Duke of York.

### SCOTLAND AFTER THE RESTORATION

In Scotland and Ireland, as in England, the Stuart restoration meant that the system of government established during the Commonwealth period disappeared. The Parliamentary union with England came to an end, together with free trade between the three countries. But while Ireland lost the advantages bestowed by Cromwell, there was no effective remedy of the injustice and suffering caused by the Cromwellian land settlement. Some royalists got back their estates, but the conflicting claims of English speculators, Commonwealth soldiers, and original holders of land, were too complicated for any measure to do justice to all parties.



Richartz

A COVENANTERS MARRIAGE

In Scotland an "Act Rescissory" (1661) undid the work of the Commonwealth. As in England, the bishops were restored. Presbyterian ministers were ejected from their livings and persecuted, though John Maitland, Duke of Lauderdale, who ruled Scotland for Charles, had formerly been himself a Presbyterian. The Presbyterian leader, the Duke of Argyle, was executed, and it was made clear that the government intended to crush Presbyterianism altogether. In this policy it had more success than had attended the efforts of Charles I and Laud, for there was no national rising. Nevertheless, the whole country was plunged into disorder. The Presbyterians were known as "Covenanters" from the National Covenant of 1633, in which Scotland had sworn to uphold the Presbyterian faith. They held their services in lonely places in the open air, and attempts to break up such meetings often resulted in fighting. It was soon obvious that persecution could not destroy the Scottish national Church.

The obstinate resistance of the Covenanters led Lauderdale to offer them toleration in the "Black Indulgence" (1669), but the measure failed and was withdrawn. Atrocities followed on both sides. In 1679 Archbishop Sharpe, the Primate of Scotland, was murdered, and the Covenanters rose in arms and defeated the royalists' troops at Drumclog (1679). Charles sent the Duke of Monmouth to Scotland, and the rebels were defeated at Bothwell Brig (1679). The Duke of York was then sent to carry on the work of repression, and the persecution of Presbyterians continued until the end of the reign.

# CHAPTER XXIX

## THE BEGINNING OF ENGLISH COLONISATION

### EARLY EXPLORATION

In the fifteenth century, the Turks stopped the flow of trade between Europe and Asia along the old caravan routes. This caused the search for new ways to the East that resulted in the discovery of America and of the sea-route to India round the Cape of Good Hope. Spain and Portugal first undertook the work of exploration and settlement and built up empires for themselves. Portugal established control of the trade of the Indian Ocean, by which the products of India and the Spice Islands now reached Europe. Spain acquired an empire across the Atlantic that included Peru, Mexico, and many of the West Indian islands. These Portuguese and Spanish empires were rapidly built up by a comparatively small number of adventurers, whose courage, endurance, and determination have never been surpassed. They brought to their respective countries immense wealth which was the envy of the rest of western Europe.

Faced by the magnificent achievement of Spain and Portugal, the other European countries seemed hopelessly behind in the race to exploit and divide the New World. England and France being on the Atlantic, were favourably situated on the new trade routes. But, at the time when the great discoveries were being made, England was weak, and both countries were occupied with home affairs.

Yet English traders had learnt, in the days of the Merchant Adventurers, to seek out and fight for distant markets for their goods, and during the religious quarrels of the sixteenth century a host of Channel rovers appeared. They preyed upon Spanish shipping on its way to the ports of the Netherlands, and raised English ships and seamanship to a high standard of efficiency. From these sources came the sea-rovers of the Elizabethan period, who attacked the Spanish colonies and plundered Spanish shipping. Finally, by the defeat of the Armada, they destroyed the legend of Spanish supremacy at sea, and made impossible the attempt of Spain to exclude other nations from America.

## THE EAST INDIA COMPANY

The Elizabethans paved the way for the American colonisation of the Stuart period. But their own attempts to plant colonies made by Sir Humphrey Gilbert in Newfoundland and by Sir Walter Raleigh in Virginia were a failure. They also made expeditions to the Indian Ocean, and in 1600 the merchants who hoped to establish trading stations in this region united to form the East India Company. They obtained by charter from the Crown, a monopoly of English trade.

A monopoly such as this to modern ideas may seem unfair, but merchants trading in distant regions had to maintain their trading stations, make arrangements for permission to trade, and defend themselves and their goods against attack. They had some right to demand that others should not reap the benefit of their risk and expense. So long as foreign trade had to protect and organise itself, with little help from the home government, the chartered company remained a justifiable and valuable means of protecting markets and of establishing new colonies.

The East India Company did not at first intend to trade with India itself, but more particularly with the Spice Islands. Portuguese supremacy in the Indian Ocean had come to an end and the Dutch were the principal commercial rivals of England during the Stuart period. The Dutch intended to keep the valuable trade of the Spice Islands for themselves, and they secured and held the best ports and trading areas. This caused much soreness among the English merchants, and bitter hatred towards the Dutch. By forcing England to seek trading stations on the mainland of India, it helped to bring about the foundation of the Indian Empire.

Most of India was at this time under the rule of Mohammedan conquerors, the Moghul emperors. Both Portuguese and Dutch trading stations existed at various points along the coast, and in 1612 the English obtained the Emperor's permission to establish themselves at Surat. In 1639 they built Fort St. George on the Coromandel Coast, around which developed the town of Madras. In 1661, by marriage with a Portuguese princess, Charles II obtained Bombay, which he leased to the East India Company, and which was the first possession of the English Crown in India.

Thus, during the Stuart period, the English obtained a footing along the coast of India and a share of its trade. In 1664 a formidable rival appeared, for the French East India Company was founded. The struggle between France and England for supremacy in India did not take place until the next century.

### COLONISATION OF VIRGINIA

While the East India Company was establishing its trading stations along the Indian coast, Englishmen were also engaged in planting colonies along the east coast of North America. As the rest of Europe, they considered the sugar plantations of the West Indies and the silver mines of Mexico and Peru the most valuable parts of the New World. But these had already been secured by Spain, so the English were forced to establish themselves to the north of the Spanish colonies.

The task of planting the early colonies was a difficult one. The colonists themselves had to be carefully chosen, for, cut off from England by the Atlantic, they depended mainly upon themselves to obtain a living on the edge of an unexplored continent. The planting of the later colonies was an easier business, because the experience of the earlier colonists was a valuable guide to success.

The colonisation of Virginia, the first English colony in North America, illustrates the important part played by the desire for trade in the expansion of England. The colony was the scheme of some capitalists in London, the London Company, who obtained a charter from the King for the formation of a colony in America. The company found the necessary money for the venture, and its aim was to secure a return for its capital. The colonists were to unite in growing or making such things as they required. All surplus products were to be sent to England to be sold for the profit, not of the Virginians, but of the London shareholders.

The venture nearly failed. The colonists were unwisely chosen, being adventurers tired of home-keeping, and not likely to take kindly to the hard work of pioneers. Success was mainly due to the presence of Captain John Smith, a soldier of fortune, who had fought in various parts of Europe. He showed the courage and resource needed to bring the new colony through difficulties that at first threatened to wreck it.

The development of Virginia, which was "planted" in 1606, was rapid. The colonists soon found that tobacco was their most profitable crop, and the employment of negroes in the tobacco plantations led to the institution of slavery. The Virginians became prosperous and independent, outgrowing the control of the capitalists who had founded the colony, and also of the despotic government attempted by a council of royal nominees. By 1619 the colonists in each district were sending representatives to a general assembly that made law for the colony. Five years later the London Company lost its political



EMBARKATION OF THE PILGRIM FATHERS

Gouge

authority, and Virginia became a royal province. The King appointed the governor of the colony and his council, but the colonists retained their legislative assembly and a large measure of self-government.

#### PURITAN AND CATHOLIC SETTLEMENTS LATER COLONIES

The foundation of Virginia had been a commercial venture, but the New England states were more religious in origin. Among the founders were Puritans, who left England to escape repressive measures. The first body of these Puritans, along with

other emigrants, sailed in the famous *Mayflower* (1620). They established a small settlement, which they named Plymouth, and governed democratically. In 1629 a larger Puritan colony, Massachusetts, was founded, and Plymouth became a part of it. The diligent, independent Puritans made excellent colonists, and their settlement grew and prospered. But they were ruled almost entirely by their clergy, who were intolerant, and would endure no religious opposition. Persecution drove those of independent religious views to leave Massachusetts and found new settlements. In 1636 Thomas Hooker founded Connecticut. In 1637 Rhode Island colony was begun by Roger Williams. In 1638 John Wheelwright established the settlement at Exeter that later grew into New Hampshire. In spite of some variation in their beliefs all these New England colonies were Puritan, dominated by the clergy, and democratic in their political ideas. They resisted from the first the attempts of the English Government to uphold its authority over them.

While the Puritans were founding their colonies, an attempt was made to provide a refuge for Catholics in America. This was Maryland, founded, to the north of Virginia, by Cecil Calvert, Lord Baltimore. A charter was granted by Charles I making Lord Baltimore "proprietor" of the colony. Maryland flourished and, like Virginia, had tobacco for its chief product. Unlike the Puritan states, this Catholic settlement was tolerant in religion, and in 1649 its legislative assembly passed an Act which granted religious toleration to all Christians.

The civil war in England checked the founding of colonies, but the process soon began again after the Restoration. In 1663, Charles II granted the land to the south of Virginia to eight "proprietors," who established the colony of Carolina. This colony had a scattered population dependent chiefly on the products obtained from the forests of the region. In 1670 a new settlement, South Carolina, was made, with its centre at Charleston, around which rice and indigo were produced.

While England was establishing colonies in America the Dutch were doing the same thing. Their settlements, the New Netherlands, separated the New England colonies from Maryland, Virginia, and the Carolinas. The second Dutch war brought about the capture of the Dutch settlements by England (1664). Charles II made his brother, James, Duke of York, the "proprietor" of these colonies. The Dutch settlement of

New Amsterdam was renamed New York, and the New Netherlands were divided into the colonies of New York, New Jersey, and Delaware

Some years later (1682) William Penn, a Quaker, obtained from Charles II a grant of land in America in repayment of a debt, and established the colony of Pennsylvania. England now had a continuous line of settlements along the American coast. During the second half of the seventeenth century, the French were establishing themselves in Canada and Louisiana. This prepared the way for the eighteenth century struggle between England and France for the mastery of North America.

### THE WEST INDIES THE AFRICAN COMPANY

During the seventeenth century the English not only established themselves on the American mainland but, in spite of Spanish opposition, obtained a footing in the West Indies. The valuable trade and the sugar plantations of these islands made them seem to contemporary Europe more desirable possessions than colonies on the mainland. Most of the trade of the American colonies was with the West Indies. In 1624 the English occupied Barbadoes. They next seized various islands in the Windward and Leeward groups, and settled the Bermudas and Bahamas. The most valuable acquisition of all was Cromwell's conquest of Jamaica, taken from Spain (1656).

The sugar plantations of the West Indies were worked partly by negro slaves and partly by imported white labour, and it became usual to sentence criminals, and especially political offenders, to exile in the plantations. The attempt to take the slave trade with the West Indies from the Dutch led England to establish her first trading posts in Africa. In 1662, the African Company was granted by charter a monopoly of the English slave trade along the west African coast.

### TRADE REGULATIONS AND GOVERNMENT OF COLONIES

In the seventeenth century, Englishmen emigrated to the American colonies for various reasons. The Puritans and Catholics went there to escape religious persecution. Many labourers left England through unemployment and because, in

the colonies, land could be obtained easily. If they overcame the hardships of life as pioneers, they could hope to become independent farmers.

The English Government regarded colonies as a source of raw material and as a market for English goods, and tried to regulate colonial trade accordingly. The first Navigation Act (1651) forbade the import of goods from America, Asia, or Africa, to England in any but English ships. This provision hampered colonial trade, because there were not enough English ships to deal with it. The second Navigation Act (1660) forbade the colonists to sell certain of their products to any country but England, or to import any but English goods. The King claimed customs dues from the colonies, but a great deal of smuggling took place.

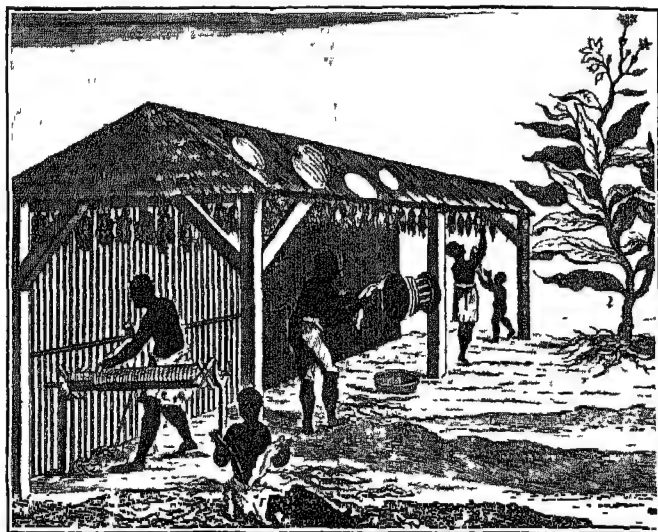
The government of a colony was based upon the royal charter that had granted permission for its foundation. Any colonial law contrary to the provisions of the charter was invalid. Each colony had a governor, chosen in most cases either by the King or the proprietor of the colony, though in Connecticut and Rhode Island he was chosen by the colonists themselves. The Governor appointed the judges. Laws were passed, as in England, by an assembly, which consisted of two houses. The members of the upper house were chosen by the colonial governor, and those of the lower house were elected by the colonists. Like England, each colony was divided into shires, which had their own officers. In New England these divisions were less important than the towns, and local government was chiefly carried on in the town-meeting: a type of assembly that pleased the democratic Puritan spirit.

### COLONIAL LIFE AND PRODUCTS

Life in the colonies was hard and primitive, especially at first. Left upon the coast of an unexplored continent with only such supplies as they had been able to bring across the Atlantic, the colonists had to build their towns and houses and clear land for farms. Outside the towns and farms or plantations, the country remained wild and untouched. There were few roads, and such as did exist were very bad. Except by sea one colony could not communicate easily and freely with another, which tended to make each develop on its own lines. Difference in

situation and products also played a part in making the colonies and their people unlike one another

Money was scarce. The colonists carried on much of their trade with each other by barter, until they began to use paper money. Most of their produce was exported to the West Indies, timber and fish being the most important commodities of this West Indian trade. The things produced in various parts of America differed greatly, as did the climate and the life of the people. The forests provided timber, and trapping was done



SLAVES ON A TOBACCO PLANTATION

*British Museum*

The New Englanders, with their temperate climate and independent habits, were small farmers. In the colonies to the south of them, which had been taken from the Dutch, large estates continued to exist, owned by wealthy landowners, who kept the Dutch title of "patroon." Still further south, climate and soil fitted Maryland, Virginia, and the Carolinas for the production of tobacco, rice, and cotton. These were grown in large plantations. Thus the southern colonists became slave-owners, and this had an important effect on the later course of American history.

# CHAPTER XXX

## LOUIS XIV AND THE ENGLISH REVOLUTION

### POSITION AND CHARACTER OF LOUIS XIV

The second half of the seventeenth century is, in the history of western Europe, the "age of Louis XIV." The Thirty Years' War of the first half of the century left Germany devastated and the authority of its nominal head, the Holy Roman Emperor, weaker than ever. Spain was declining, and England was engaged in the struggle between King and Parliament. France was steadily growing more powerful. The disunity caused by her religious wars was ended. During the reign of Louis XIII and the minority of his successor, Louis XIV, two great ministers, Richelieu and Mazarin, finished the work of crushing the French nobility, stamped out local independence, and made the French monarchy absolute. So Louis XIV had the resources of the most powerful European nation completely under his control, and was able to make his ambitions the most important factor in European politics. England and the other nations of Europe, whether they opposed France or supported her, were obliged to base their policy upon hers.

Louis XIV had been trained in the belief that kings were the representatives of God on earth. This was the same theory of "divine right" held by the Stuart kings of England. Louis had, therefore, absolute faith in his right to rule his people in accordance with his own will. To him, nations were at the disposal of their kings, and European politics were a struggle in which the various reigning families and their ministers strove with each other for provinces and kingdoms.

At this game Louis was certainly clever. His skilful diplomacy impressed the statesmen of the day, and his power and success dazzled them. His wars may seem to us an unjustifiable waste of the resources of his own and other countries, but his contemporaries, even his enemies, regarded him as a very great king. He seemed fitted by nature for his exalted position,



LOUIS XIV ROI DE FRANCE D'APRES P DE LA HAYE

for he was handsome and dignified His manners were courteous, but a little aloof, as if he felt himself different from other men

#### LOUIS XIV.'S RELATIONS WITH SPAIN AND ENGLAND

The mainspring of Louis XIV's policy was his rivalry with the Hapsburg family, and his determination to bring some of

their vast territories under French control. Both Spain and the Holy Roman Empire had Hapsburg rulers. In Spain the family had degenerated so greatly that its last representative, Charles II, was a disease-ridden invalid of small mental capacity. Charles of Spain came to the throne while yet an infant, and so many were the diseases from which he suffered that every year of his long reign (1665-1700) was expected to be his last.

The Spanish Empire was a large one. It included Spain, the dominions in the New World, the Spanish Netherlands, and parts of Italy. Louis XIV. intended to take the Spanish Netherlands whether Charles of Spain lived or died, and he invented some ingenious legal theories, so that he might claim them by right of his wife, a Spanish princess. Moreover, he did not intend the Spanish possessions to pass, on the death of the sickly Charles II., to the Austrian branch of the Hapsburgs, who ruled the Empire. The wars and negotiations of his reign were designed either to secure some Spanish province, or to divide up the Spanish inheritance to the advantage of France.

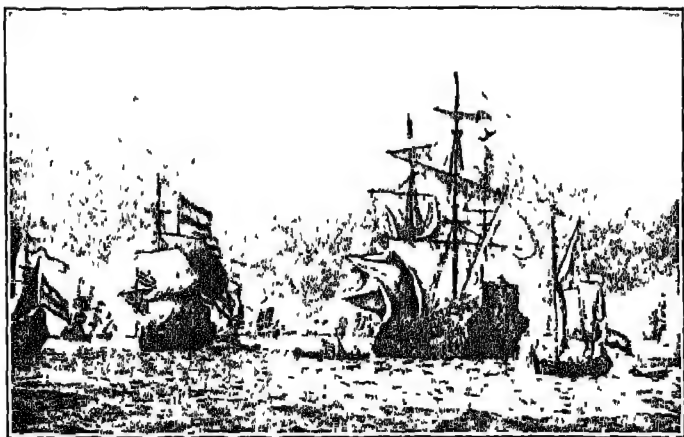
When Charles II. was restored to the English throne (1660) Louis XIV. was already embarked on his schemes for obtaining Franche-Comté and the Spanish Netherlands. He was eager to secure the friendship of European states so that they should not oppose his plans. Therefore he encouraged the desire of the English minister, Clarendon, for a French alliance. This was cemented by the marriage of Charles II.'s sister, Henrietta Maria, to the Duke of Orleans, the brother of Louis XIV. (1661). Charles himself married a Portuguese princess, Catherine of Braganza, whose family owed their throne partly to French support. The alliance enabled Louis to buy from England the town of Dunkirk, which had been taken from Spain by Cromwell. The value of Dunkirk to England did not repay the cost of its maintenance, but its sale was unpopular and helped to cause Clarendon's fall.

### ANGLO-DUTCH RIVALRY

The French alliance was not particularly popular, but Englishmen were at the moment principally interested in their commercial rivalry with the Dutch. The Dutch were angry at the English attempt to interfere with their carrying trade by the Second Navigation Act (1660). Also the two nations were continually quarrelling over settlements and markets in the East.

Indies, on the west coast of Africa, and in America. When, in 1664, the English seized the New Netherlands, the Dutch colonies in America, war broke out (1665).

In 1665, James, Duke of York, defeated the Dutch in Southwold Bay. In 1666 an indecisive battle was fought off the North Foreland. Later in the year, Monk and Prince Rupert defeated the celebrated Dutch admiral, De Ruyter. By harrying Dutch merchant ships, the English made the Dutch eager for peace, but on the whole the conduct of the war by England was slack. Parliament would not vote supplies to make the navy



THE DUTCH IN THE MEDWAY JUNE 1667

*Gooch*

efficient, and in 1667 De Ruyter was able to sail up the Thames and burn a number of English ships in the Medway. This was a great blow to English naval prestige, and in the Peace of Breda (1667) it was agreed that each country should keep what it had conquered. This meant that England was able to retain the Dutch colonies in America.

So far, both England and the United Provinces had been more interested in their commercial rivalry than in the policy of France. But when Louis XIV., by taking several Flemish towns from Spain, made evident his intention to conquer the Spanish Netherlands, the Dutch began to fear for their own independence. England, like the rest of Europe, began to feel that France was

growing far too powerful. The English ambassador to the United Provinces, Sir William Temple, held this opinion strongly, and the Cabal ministry, which had taken over the direction of English affairs after the fall of Clarendon, shared his views. There was an abrupt change in English foreign policy. Friendship with France was abandoned, and a Triple Alliance (1668) was arranged between England, the United Provinces, and Sweden, its aim being to protect the Netherlands from Louis XIV.

### CHARLES II'S FOREIGN POLICY. WILLIAM OF ORANGE

Charles II did not share the attitude of his ministers towards France. Charles's aim was to increase his own power in England. His foreign policy was designed to attain this end, and he regarded his cousin Louis simply as a source of money and support to be used in making himself independent of Parliament. He probably consented to the Triple Alliance merely to convince the French King of the danger of English hostility, and so obtain better terms from him. Louis was already contemplating a war with the Dutch and was ready to give a good price for English support. In 1670 England abandoned the Triple Alliance policy, and concluded the Treaty of Dover with France. By this Treaty it was arranged that France and England should make war on the United Provinces, France paying subsidies for English help. In addition, Charles negotiated a secret treaty with France, receiving promises of the support of French money and troops to put down any resistance that might occur in England, if he should openly declare himself a Catholic. This treaty was known to only two of the Cabal.

The Treaty of Dover led to the Third Dutch War (1672-1674). The French invaded the United Provinces, and England attacked the Dutch navy. In England the war was unpopular partly because it was paid for with money raised to support the Triple Alliance. The nation felt that it had been tricked. Indignation aroused by Charles's Declaration of Indulgence (1672) showed him that his policy of supporting Catholicism could not be carried out. The Test Act broke up the Cabal ministry and the King permitted his new minister, Danby, to make peace with the Dutch in the Treaty of Westminster (1674).

The war between France and the United Provinces continued till the Peace of Nymegen (1678). But the Dutch had found a leader, William of Orange, who was to become the most formidable opponent of Louis XIV. William was a remarkable man, though not an attractive one. Devoted to the cause of Dutch independence, he built up one European coalition after another against France. Though hampered by ill-health and constantly defeated in battle, he finally succeeded in saving the independence of his country.

After making peace with the Dutch, Charles II entered into no further hostilities against them. He even agreed to the marriage of William of Orange, who was his nephew, to Mary, the daughter of his brother, James, Duke of York (1677). But he would not give way to his subjects' desire for war with France. The situation of affairs suited him perfectly. He could use the hostility of his subjects to France as a lever to force money from Louis XIV, in return for keeping the peace. This French money enabled him to defeat the Whigs at home, and to rule without a Parliament. Till the death of Charles II., England remained neutral in European politics.

### JAMES II AND THE MONMOUTH REBELLION

The able politician, Charles II, was succeeded (1685) by his Catholic brother, James, Duke of York, whom the Whig party had tried to exclude from the succession. Thanks to the clever policy of his brother, James II was in a strong position. His Whig opponents had been defeated and discredited. Also Charles, by altering the charters of the towns, had ensured that the town corporations should be Tory in their sympathies. In many cases a town's Parliamentary representative was chosen by its corporation. James was therefore sure of a Tory Parliament. The Tories were his enthusiastic supporters, for the Anglican Church and the Tory party had, in resisting the Whig attempt to exclude James from the throne, become converted to the theory of "divine right." They believed that the king was chosen by God, and that obedience to him was a religious duty. Parliament even went so far as to vote James for life revenues sufficient to enable him to govern independently. It seemed that at last the King was to be absolute, and, if James had



JAMES II

resembled his brother, Charles II, he would no doubt have been able to retain his power.

The strength of James's position was shown by the complete failure of the attempt made by the Duke of Monmouth, the illegitimate son of Charles II, to seize the throne. Monmouth had at one time, been very popular, and the Whigs had tried to secure the succession for him at the time of the Exclusion Bill

But when he landed in Dorset (1685), and proclaimed himself king, few of the gentry supported him. His followers were the country people of Somerset and Dorset. James had a trained army and an excellent general, John Churchill, who had served in Germany under Louis XIV.'s general, Turenne. The rebels were defeated at Sedgemoor (1685).

The work of suppressing the revolt was completed by Colonel Kirke, with a good deal of unnecessary cruelty. The severity with which Monmouth's supporters were punished by Judge Jeffreys in what has been nicknamed the "Bloody Assize" has been exaggerated. But many were executed, and great numbers transported to work on the plantations in the West Indies. James had refused Monmouth's pleas for mercy, and had him put to death. This rebellion gave James an excuse for increasing his army. The ease with which it had been crushed impressed him with his own security, and encouraged him to embark on the policy that was to lose him his throne.

## RELIGIOUS POLICY OF JAMES II

Charles II had been willing to sacrifice his religion to his desire for safety and for the extension of the royal power. James was an honest and sincere Catholic, and always refused to conceal his beliefs. He was determined that other English Catholics should cease to suffer for their faith. It was certain that even a Tory Parliament would refuse toleration, so James determined to grant it by his own authority. His first step towards this was to establish his power to permit individual Catholics to evade penal laws. He arranged for a test case to be brought against a Catholic, Sir Edward Hale, who had accepted a commission in the army by the King's authority. In Hale's Case (1686) the judges decided that the King had the right to "dispense" with the law in individual cases: that is, that he could give individuals permission to disobey the law. James then took advantage of this "dispensing" power to appoint Catholics to various offices that they were forbidden by law to occupy.

To silence the attacks of the Church upon Catholicism, James appointed a Court of Ecclesiastical Commission (1686). The Court's authority was based on the royal supremacy over the Church, as had been that of the Court of High Commission

## *LOUIS XIV. AND THE ENGLISH REVOLUTION 169*

abolished by the Long Parliament. In 1687 the King got rid of his Anglican ministers and replaced them by Catholics, Father Petre and the Earl of Tyrconnell. He then issued a Declaration of Indulgence (1687) which suspended the action of all penal laws against Catholics and Dissenters. He granted them not only freedom of worship, as Charles II had attempted to do, but also the right to hold offices. The Declaration aroused a great deal of indignation. When in 1688 James issued a second



THE RELEASE OF THE SEVEN BISHOPS AFTER THEIR TRIAL IN WESTMINSTER HALL, JUNE 29, 1688

Declaration of Indulgence, and ordered that it should be read in the churches, Sancroft, the Archbishop of Canterbury, and six other bishops, denounced it as a breach of the law. James had the bishops prosecuted for seditious libel. They were not only acquitted, but acclaimed as heroes by the people of London.

In these days it seems strange that such a storm could have arisen over granting toleration to Catholics. Also, the loyalty of James to his religion appears more admirable, if less wise,

than the dissembling of Charles II. But England was still quite ready to get into a panic concerning Popish intrigues, and to think that Catholicism was about to be forced upon the whole nation. James, who was utterly devoid of tact and patience, helped to cause such a panic by putting the government into the hands of Catholics, and by increasing the size of his army. He officered his troops with Catholics and posted them on Hounslow Heath to overawe London, where he expected to meet opposition. People began to fear that he intended to imitate Louis XIV, who had just revoked the Edict of Nantes (which granted toleration to Protestants), and had begun a religious persecution. At the same time many Englishmen were alarmed by the King's claim to set aside the laws.

#### WHIG OPPOSITION TO THE KING · THE REVOLUTION

These religious and political fears might have had no definite result, if they had not been encouraged and used by an influential part of the nation — the Whigs. France was not only trying to seize European provinces, but was taking the place of the United Netherlands as England's chief commercial rival. Louis XIV's minister, Colbert, was fostering and protecting French manufactures in a way injurious to English trade. The Whig party, that had attempted, in Charles II.'s reign, to exclude James from the throne, was supported by the great landowning families and by the merchants of the towns. Both of these classes had money invested in trade, and in chartered companies that were exploiting foreign markets. For this reason the Whigs hated the policy of friendship with their French commercial rivals followed by Charles II and James II. They would have preferred England to join the European coalition built up against Louis XIV. by William of Orange, the ruler of the United Provinces. They looked forward, therefore, to the time when William, as the husband of James's daughter Mary, would succeed to the English throne. When James's religious measures began to arouse another anti-Catholic panic, they encouraged it, as they had encouraged the Popish plot scare. They hoped that the King had imperilled his throne, and began to persuade William to come to England to take his place.

Their commercial interests led the Whig financiers and merchants to be disloyal. Their party also had the support of

the Dissenters, whose fear of Catholicism made them unwilling to accept the King's grant of toleration. James's quarrel with the Church alienated his own supporters, the Tories, though their reverence for the office of king inclined them to wait quietly for James's death and the succession of William and Mary. But about the time of the trial of the seven Bishops, James's wife gave birth to a son, and the hope of a Protestant succession was apparently gone. This united all parties against the King, and the throne was secretly offered to William of Orange.

The situation now depended entirely upon the behaviour of Louis XIV., for William could not leave the United Provinces to be invaded by French troops. Louis, who was aware of James's peril, warned him of it and offered assistance. But the English King still felt himself secure and assured Louis that he needed no help. In pursuit of his policy of annexing frontier states, Louis was now quarrelling with the Pope over the choice of an Archbishop of Cologne. On James's assurance of his own safety, the French army was dispatched to invade the Rhineland. This, by leaving the United Provinces safe, made possible William's invasion of England, and he landed at Torbay (1688). James then discovered the treachery of his army and his ministers, for both deserted to the enemy: the behaviour of the army being decided by that of one of its leaders, John Churchill.

There was no fighting, for James had no army with which to resist the invader. Care was taken to permit him to escape to France, so that his flight could be interpreted as abdication. This made it easier for the Tories to change their king without abandoning their theory of Divine Right. The next task to be accomplished was to arrange some settlement by which William and Mary could become rulers of England.

## WILLIAM III AND THE REVOLUTION SETTLEMENT

In driving out James II. England came near to civil war. This was prevented by the wisdom and moderation of William of Orange, who, as a foreigner, could view English affairs with detachment. He would only accept the Crown on such terms as would drive no party into open resistance to him. William's position was a difficult one. He had obtained the throne by making a bargain with his new subjects, and had none of the prestige given to the Stuart kings by the doctrine of divine right.



LANDING OF WILLIAM III AT TORBAY.

*Gooch*

The English did not like him, and he himself was devoted to the cause of Dutch independence, and interested in England only because he needed English support in his struggle with Louis XIV. He could place little dependence on his ministers, for the men who had been ready to intrigue with William, were now equally ready to guard their own safety by corresponding with the exiled James. These intrigues make the name "Glorious Revolution," commonly given to the change of monarchs, seem inappropriate. But the change was more important than at first appears. It marked the final victory of Parliament in its struggle with the Crown.

The terms on which William accepted the Crown were embodied in the Bill of Rights (1689). William and Mary were to be King and Queen. If they died without children, Mary's sister, Anne, was to succeed them. It was also laid down that no Roman Catholic could inherit the throne. Parliament safeguarded its position as the real ruler of England by declaring that the King could not suspend the operation of any law, so that the "suspending" and "dispensing" powers, used by James II, became illegal. The King was forbidden to interfere with Parliamentary elections, and the Parliamentary privilege of free speech was again affirmed. Charles II had evaded Parliamentary interference by summoning no Parliament, so it was now enacted that Parliament was to be summoned frequently. In practice, the King's need of money grants made it certain that Parliaments would now be called quite often. The Bill of Rights forbade the King to keep a standing army without Parliamentary consent, and the need for securing permission by Mutiny Acts at regular intervals made it still more certain that Parliaments would be frequent.

If it was no longer possible for the King to attempt to rule without Parliament, it was feared that he might keep a favourably-disposed assembly sitting indefinitely. So a new Triennial Act (1694) was passed, not as before to ensure that Parliament should be summoned every three years, but to order that a new Parliament should be elected at least once in three years.

Some years later the necessity for deciding to whom the throne was to go on the death of Anne led to the passing of the Act of Settlement (1701), which placed the Electress Sophia of Hanover and her heirs after Anne in the succession. Sophia was



THE CROWN OFFERED TO WILLIAM AND MARY

the granddaughter of James I, her mother being that Elizabeth who had married the Elector Palatine Frederick. This regulation of the succession gave Parliament another chance to limit the power of the Crown. As the Tories, who were in power, disliked William III, they included in the Act various provisions directed at him personally, which were later abandoned. But an important change was made in the position of the judges, who could no longer be dismissed at the King's will, but held their office so long as their conduct was satisfactory. Since the judges no longer depended on royal favour, they could not be used, as the Stuarts had attempted to use them, to interpret the law in the way best suited to royal policy.

### ESTABLISHMENT OF PARLIAMENTARY AUTHORITY

Parliament had already obtained the sole right of raising taxes, so that the King was dependent upon it for money. It now began to control more effectively the spending of the revenue. William did not attempt to resist its authority, but managed to carry out his own policy by playing off one political party against the other. A development in party government as well as the establishment of Parliamentary sovereignty, followed the Revolution.

The establishment of the authority of Parliament meant that England was to be ruled by a comparatively small number of landowners, merchants, and financiers. These classes often had far less sympathy with the common people than had been shown by English kings. But the way had been paved for later increases in political freedom, which could be made by widening the franchise and making Parliament more representative. This process, however, did not begin till more than a hundred years later, and after the Revolution, it was party strife that helped to give the nation more liberty and prevented parliamentary government from becoming tyrannical. Whigs and Tories acted as a valuable check upon each other.

One important advancement towards freedom was made by the Toleration Act (1689), which gave Dissenters the right to hold their own religious services. But they were still cut off from a share in national and local government by the Test Act and the Corporation Act. Catholics and Unitarians were

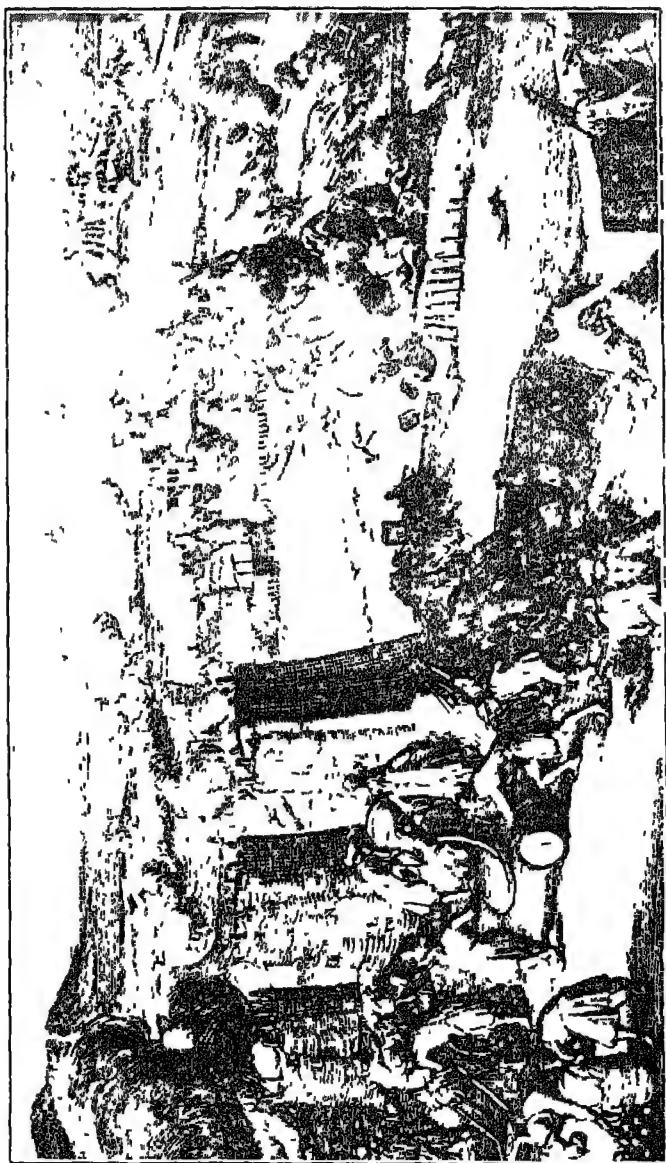
excluded from the benefits of the Toleration Act, but the penal laws against them were not strictly enforced. Thus the toleration which had been so vigorously opposed after the Restoration was at last in some measure established

### THE REVOLUTION IN IRELAND

For Ireland the Revolution had disastrous results. On hearing of the expulsion of James II. from England the Irish Catholics rose on his behalf, and shut up the English Protestant settlers in Londonderry and Enniskillen. Louis XIV. supplied James with money to go to Ireland in person, and Londonderry was besieged (1689), its inhabitants being almost starved into surrender. But in the end the siege of Londonderry was raised by English ships, while the people of Enniskillen defeated their enemies at Newtown Butler. In 1690 William III. appeared in Ireland and defeated James in the Battle of the Boyne, after which James left the country. William left Ginkel, a Dutchman, to subdue the Irish, but their resistance was stubborn, ending in the defence of Limerick by Sarsfield. To secure the surrender of Limerick to its besiegers, the Treaty of Limerick (1691) was made with its inhabitants. In this treaty it was promised that Irishmen who had fought for James should be allowed to go abroad, and that Catholics should receive the same treatment as they had had during the reign of Charles II.

If the terms of that treaty had been carried out, old grievances might have been forgotten, and Ireland might have settled down peacefully under English rule. But the treaty was broken, and all political rights were taken from Catholics, who formed the greater part of the Irish population. They could neither vote in parliamentary elections, nor hold offices. In addition to this, many galling personal restrictions were placed upon them.

The Irish Catholics emigrated in large numbers to America, while those who remained in Ireland became increasingly hostile to England. Another Protestant plantation deprived yet more Catholics of their land, so that almost all Irish landowners were Protestants. At the same time Irish manufacturers were crushed by heavy tariffs and trade restrictions made in the interests of their English competitors.



SIEGE OF LONDONDERRY, 1689

## THE REVOLUTION IN SCOTLAND

Among the Presbyterians of the Scottish Lowlands the English Revolution was welcomed because it put an end to the attacks on their religion carried out by Charles II and James II. As before the Covenanters showed themselves quite as ready to use violence as were their oppressors. They attacked Anglican clergy and despoiled their churches, until order was restored by William's troops. Fortunately, Scottish Presbyterianism was not hated by the English as was the Catholicism of Ireland, so William and Mary were able to obtain the Scottish Crown in return for the establishment of Presbyterianism as the national Church of Scotland. For this the Lowland Scots had been struggling since the days of Charles I.

The Scottish Highlands had none of the Presbyterian sympathies of the Lowlands, and were easily united in support of James II by John Graham of Claverhouse, Viscount Dundee. Dundee, an excellent and experienced soldier, defeated William's troops in the Pass of Kilhecrankie, but his death in battle destroyed the value of his victory. Without their leader, the Highland clans had no unity, and could be reduced one after another. Unfortunately an act of cruelty was committed which aroused the hostility of the Highlanders and increased their devotion to the Stuarts.

This act, the Massacre of Glencoe, was really due to the feuds of the Highland clans. It was engineered by the Campbells against their hereditary foes, the MacDonalds, though the English Government was formally responsible for it. Pardon had been promised to all those who took the oath of allegiance to William before the end of the year 1689. By an accident, the chief of the MacDonalds of Glencoe failed to do so. The opportunity was seized by the Duke of Argyle, the chief of the Campbells, and by John Dalrymple, Master of Stair, the Secretary of State for Scotland, to send a body of Campbell's soldiers to Glencoe. They massacred the MacDonalds, after having been received by them with every sign of loyalty and hospitality. William III's signature had been obtained to the order for the massacre. This, and the fact that Stair was at the head of the Scottish Government, made the matter an affair of great political importance. It left the Highlanders very hostile to William.

Before the end of William's reign the Lowlands had become almost as unfriendly as the Highlands. This was due to the failure of a scheme to plant Scottish settlers on the Isthmus of Darien (1698). The venture was made by a company for trading with Africa and India, established by an Englishman, William Paterson, and supported by both Scottish and English capital. The Scottish grievance arose because the English withdrew from the scheme, when it seemed likely that the trade of the East India Company might suffer. Then, when the Scottish colony was planted on the Isthmus of Darien, it was given no support of protection by England, and after the settlers had suffered great hardships they were attacked and driven out by the Spaniards. The Scots blamed England for the failure of the venture, and the two nations seemed once more to be drawing apart.

Since they had no share in the English Act of Settlement the Scots passed an Act of Security in 1704, in which they asserted their right to choose who was to succeed Queen Anne in Scotland. This Act made it possible that the union of the English and Scottish Crowns would end with Anne's death. In 1705 England retaliated by Somers's Act, which declared Scotsmen in England to be aliens, and forbade the import of Scottish sheep, cattle, and linen. The border fortresses were garrisoned, and it became evident that further trouble would result unless some settlement were effected.

Negotiations between the two countries were begun, and lasted for more than a year, during which questions of Parliament, Church and Law had to be decided. In 1707 the Union of England and Scotland took place. The Scottish Parliament was dissolved, and Scotland was represented in the English Parliament by sixteen peers and forty-five members of the House of Commons. Scotland retained her own Common-law and her Presbyterian Church, and obtained the great advantage of equality of trade with England. Thus the two nations retained their individuality, but their struggles came to an end, and England was freed from the danger of Scottish hostility when she was engaged in European struggles.

# CHAPTER XXXI

## THE WARS OF WILLIAM III AND MARLBOROUGH

### THE WAR OF THE ENGLISH SUCCESSION

From the European point of view the English Revolution was only a new phase in the struggle between Louis XIV. and William of Orange, the ruler of the United Provinces. William had devoted his life and energies to the cause of Dutch independence. He agreed to take part in dethroning James II, only because he wanted to make England a member of his anti-French coalition, the League of Augsburg (1686). His opponent, Louis, supported James both in Ireland and at sea.

When Louis XIV. invaded the Rhineland, leaving William of Orange free to come to England, he had ordered his armies to lay waste a wide belt of German territory. This aroused German national feeling against him, and when England joined the League of Augsburg in 1690, among her allies were the German states of Hanover and Brandenburg. The Holy Roman Emperor and the King of Spain were still alarmed by Louis's designs upon the Hapsburg inheritance so they too joined the alliance. The struggle between France and the Allies is known as the War of the League of Augsburg, or the War of the English Succession.

The war was fought at sea, in the Low Countries and in Italy, and at first the French were successful everywhere. At sea they had to encounter the navies of the two sea-powers, England and the United Provinces, and defeated them both in Bantry Bay, and off Beachy Head (1690). After this, an invasion of England was planned, but did not take place. The French kept command of the Channel till they were defeated by Admiral Russell in the Battle of La Hogue. After this naval warfare ceased to be important, degenerating into an affair of French raids upon English shipping.



THE BATTLE OF LA HOUE, 1692  
An important naval victory over the French. The broom represents the Dutch who were allied with the English under William III

In the Low Countries the French were commanded by the Duke of Luxemburg, who was a brilliant general. The allies were commanded by William III, who was already noted for the number of battles he had lost. The war at first centred round the "barrier fortresses" guarding the frontier between France and the Spanish Netherlands, but the French captured Mons (1691) and Namur (1692), and so entered the Netherlands themselves. Then they defeated William at Steinkirk (1692) and Neerwinden (1692). But though William was not a first-class general he was one who never abandoned a struggle. The death of Luxemburg put an end to French successes, and enabled William to re-take Namur (1695).

It seemed that the war might drag on indefinitely without a victory for either side. But to Louis XIV the acquisition of single provinces, such as the Spanish Netherlands, was much less important than his scheme for dividing the whole Spanish empire on the death of its ruler, Charles II. Charles, whose ill-health had for years made Europe expect his death, was now reported to be really dying. Louis realised that, so long as he was at war with the western European states, he could not hope that they would agree with him about the division of the Spanish inheritance. He became so eager for peace that, by the Treaty of Ryswick (1697) the Allies were able to obtain much better terms than had been earned by their success in the war. Except Strasbourg, the French King restored all the conquests he had made. He also agreed to recognise William III as king of England and not to assist the Stuarts to regain their throne.

The small results that followed the war show how the aggressive policy of Louis XIV. was wasting the resources of his own and other countries in vain. But it had important effects upon English domestic affairs. Since the Whigs were hostile to France they supported William's policy, and the management of the war passed into their hands. The Tories disliked and opposed William, feeling that their allegiance was due, not to their foreign king, but to his Stuart wife, Mary. After the death of Mary (1694) their hostility increased. William therefore found it better to choose his ministers from the Whig party, another step towards party government. The war demanded a great deal of money, and the Whig party happened to possess leaders of financial skill. They devised methods for meeting its demands that involved important changes in national finance.

### THE WHIGS AND NATIONAL FINANCE

In 1693 the system of loans known as the National Debt was invented to raise money for the war. In the past, when the King had needed to borrow money for such an emergency, he had raised it on his personal credit, promising to repay it out of future revenue. The lender had to depend, for the security of his loan, upon the King's promise, and on the royal ability to repay. For this reason the interest demanded was usually heavy. Moreover the King might find it impossible to borrow



THE OLD BANK, LOOKING FROM THE MANSION HOUSE  
From a Print of 1730

any more money if his creditors felt that he was exceeding his resources. This difficulty in raising necessary supplies of money had always been a most important factor in foreign policy, since it was useless to embark upon a scheme too expensive for the royal resources.

The Whig financiers solved this difficulty by borrowing money on the security of Parliament, instead of on that of the King. This satisfied the financiers, because Parliament could vote taxes to repay their loans. These were not at first regarded as permanent, but the foreign wars of the eighteenth century cost a good

deal of money, and in the end the National Debt became a permanent part of national finance. Parliament attended punctually to the payment of interest upon it, and the bulk of the capital remained unpaid.

In 1694 the government loan was raised from a body of Whig capitalists, who received, by charter, permission to found the Bank of England. This Bank was, and is, a private chartered company, not a government department. But it obtained great importance and a sure income through managing government loans. It gave the Whig party the support of financiers, who now, since the government needed loans from them, acquired more and more influence over its policy. Another important financial measure was the restoration of the coinage, which had not been restored since the days of Queen Elizabeth.

### SPAIN AND THE PARTITION TREATIES

After the Peace of Ryswick the English cut down the numbers of their regular army and prepared for peace. Most of the nation was thoroughly weary of a war that seemed to have accomplished little. William III. and his policy were unpopular, especially with the Tories, who disliked the King the more because of his preference for Whig ministers. But William was, as usual, more interested in Europe than in English affairs. Like Louis XIV. he had his attention fixed on the problem of the Spanish succession.

It was at last certain that Charles II. of Spain must soon die. All Europe was interested in the fate of his dominions and eager that they should not be joined to France or the Empire. But it was obvious that they must go to some relative of Louis XIV. or of the Emperor Leopold I. Charles II. of Spain was the last male representative of the Spanish Hapsburgs, and the mother and wife both of the Emperor and of the French King had been Spanish princesses. The question whether the Hapsburgs of the Empire, or the Bourbons of France had the better hereditary claim was a very complicated one.

Louis XIV. was determined that his family should gain at least a share of the Spanish dominions. William III. wanted to prevent the Spanish Netherlands and the Spanish colonies from falling into French hands. In spite of his long struggle with Louis, he was willing to come to some agreement by which

France should definitely abandon her claim to these parts of the Spanish Empire, in return for English and Dutch support in gaining other parts of it.

In 1698, the First Partition Treaty was concluded between France, England, and the United Provinces. This Treaty arranged for a division of the Spanish Empire on the death of Charles II of Spain. Spain, the Netherlands, and the Spanish colonies were to go to the child, Joseph, Electoral Prince of Bavaria, and grandson of the Emperor Leopold I. The Dauphin was to have most of the Italian possessions of Spain, but Milan was reserved for a younger son of the Emperor, the Archduke Charles. In 1699 the little prince of Bavaria died, so a Second Partition Treaty (1700) was made, by which his share—Spain, the Netherlands, and the Spanish colonies—were to go to the Archduke Charles, while the Dauphin was to have the Italian provinces.

#### THE GRAND ALLIANCE SUCCESSION OF ANNE

Both Charles of Spain and his subjects resented the attempt of France, England, and the United Provinces to divide up the Spanish Empire. On learning of the Partition Treaties, Charles made a will by which he left all his possessions to Philip, Duke of Anjou, a grandson of Louis XIV with the condition that Spain and France were never to be united. Louis was bound in honour to stand by the treaty he had made, but the will proved to be an irresistible temptation, and he had his grandson proclaimed king of Spain as Philip V.

The Emperor was determined to uphold the claims of his younger son, the Archduke Charles. William III was prepared to oppose, as a threat to Dutch independence, the possession of the Spanish Netherlands by a French prince. But England was not very interested in the European situation, and had no desire for another war. Moreover the Tories who had a majority in Parliament, hated William III, and delighted in opposing his policy. Then Louis XIV unwisely provoked the resentment of England. He sent French troops to occupy the Spanish Netherlands. He ordered the exclusion of the English from trade with the Spanish colonies. Also he acknowledged the son of James II, the "Old Pretender," as king of England, on his father's death. Thanks to the rashness of his opponent,



BISHOP BURNET ANNOUNCING HER ACCESSION TO ANNE

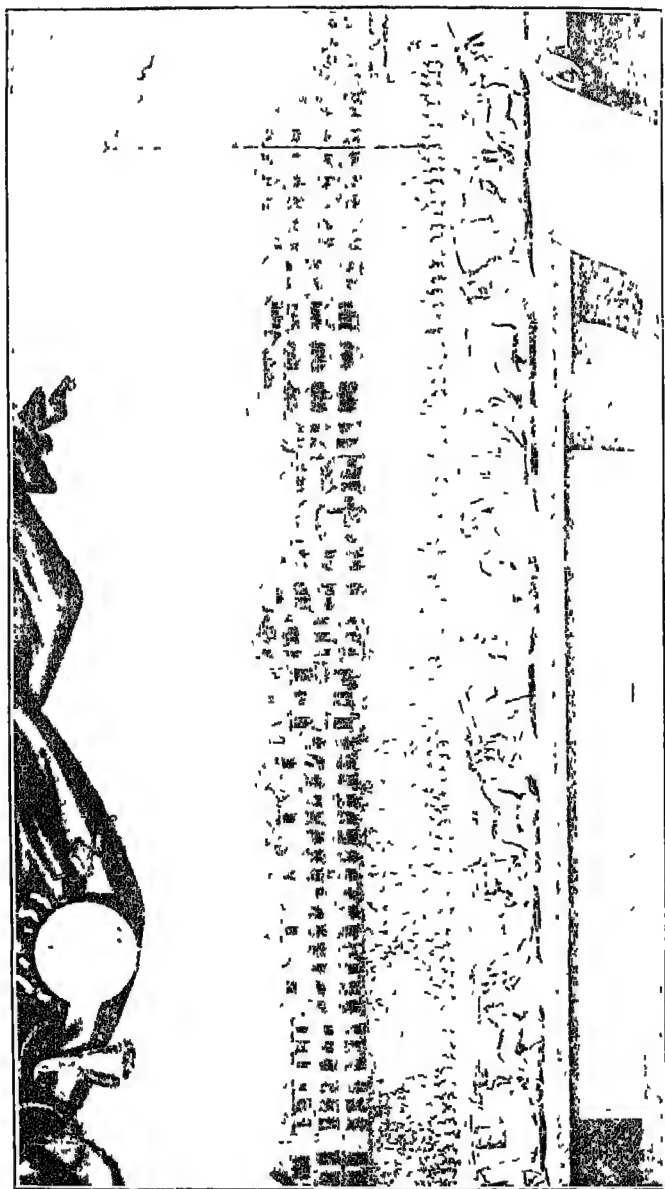
William III was able to form a "Grand Alliance" (1701) against France. This alliance included England, the Empire, and the United Provinces.

William III. lived to see western Europe once more uniting against his enemy, Louis XIV. But he died, as the result of a fall from his horse, before the war of the Spanish Succession began. He was succeeded by Anne, the younger daughter of James II. The direction of the war passed, on the death of William, into the hands of a military genius, John Churchill. Churchill had defeated Monmouth at Sedgemoor, and had, by his desertion to William, been a principal cause of the fall of James II. William created him Earl of Marlborough, and Anne made him a duke.

Marlborough had served William badly, corresponding with James II., and was even accused of plotting to assassinate William. The King pardoned him but did not trust him with any military command. He was sure of Anne's favour, for the new Queen was completely under the influence of his wife. Marlborough commanded the forces of the Grand Alliance and won a series of brilliant victories. He also maintained control of home affairs through his wife, and through his ally, the Treasurer, Sidney Godolphin. At the time, his diplomatic skill held the Grand Alliance together. Marlborough was grasping and mean in money matters, and did not rise above the low code of his contemporaries, but he was one of the great military geniuses of history.

### THE SPANISH SUCCESSION: WAR IN CENTRAL EUROPE

In the War of the Spanish Succession (1702-1713) most of the states of western Europe tried to secure the greater part of the Spanish dominions for the Archduke Charles, while France upheld the will of Charles II. of Spain, which gave them to Philip of Anjou. The Grand Alliance made by England, the Empire, and the United Provinces was supported by Denmark, Prussia, Hanover, and many smaller states. In addition to these, in 1703, it was joined by Savoy and Portugal. The support of Portugal was given in return for a commercial treaty with England, the Methuen Treaty (1703), by which the English duties on Portuguese wines were lowered.



QUEEN ANNE'S PROCESSION IN THE STRAND, JULY 7, 1713, FOR THE CELEBRATION IN ST. PAUL'S OF THE PEACE OF UTRECHT.

France had only one ally of importance, Bavaria. Also, her armies were outnumbered by those of the Allies, and her navy was not large enough to defend the Spanish colonial empire. But she had certain important advantages. The Spaniards preferred to have Philip V. for their king, so their help could be relied upon against the Allies. Moreover, France, Bavaria, and Spain were within easy reach of each other. The Allies were scattered, fighting in different parts of Europe, and always ready to disagree with one another.

That the Grand Alliance kept together at all was due to the diplomatic skill of Marlborough, who showed almost as much genius in managing his allies as in fighting battles. The war was fought in central Europe and the Spanish Netherlands, in Spain and Italy, and at sea. Marlborough, who commanded the English forces in the Netherlands, was at first hampered by his Dutch allies, who wanted to remain continually on the defensive to protect their own country. The French had been successful in central Europe, and Marlborough saw there was serious danger that they would take Vienna. So he left only a small force to defend the Netherlands, and marched into Bavaria, crossing the Rhine at Donauworth. There he joined the forces of his allies, commanded by Prince Eugene of Savoy, and the two generals defeated the Franco-Bavarian army at Blenheim (1704). After this victory Bavaria was soon in the hands of the Allies and Marlborough was able to return to the Netherlands, where he won a series of famous battles.

In 1706 he routed the French in the Battle of Ramillies. This victory secured the Spanish Netherlands for the Allies. In 1708 Marlborough won the Battle of Oudenarde, and the victory was followed by an allied invasion of France. French resources were becoming exhausted, but the Allies would not make peace on reasonable terms, so Louis managed to raise a new army. This was defeated by Marlborough in the Battle of Malplaquet (1709), though at the cost of such heavy losses to the victors that their invasion of France was stopped.

### WARS IN SPAIN AND AT SEA

Meanwhile, the fortunes of the Allies in Spain had been varied. The Spanish nation resented the attempt of Europe to choose a king for it, and supported Philip V. The Allies'

general, the Earl of Peterborough, though erratic, had ability and originality, and his rapid movements, stratagems, and sudden attacks, won success in the early years of the war. In 1705 he took Barcelona, and obtained control of the provinces of Valencia, Murcia, and Catalonia. In 1706 Philip V was forced to flee while the Archduke Charles was proclaimed king in Madrid. But Peterborough failed to co-operate with the Archduke, and the French soon restored Philip to his kingdom. In 1707 they defeated the Allies at Almanza and reconquered a great part of the country. Peterborough was succeeded in his command by Stanhope, but in 1710 the Allies were defeated at Brihuega and Villa Viciosa. Spain was now in the hands of the Bourbons.

The English fleet was definitely superior to that of the French, and in 1704 Rooke captured Gibraltar, while in 1708 Minorca was taken. This naval superiority was maintained till the end of the war. After Marlborough's costly victory at Malplaquet and the re-conquest of Spain by the French, it was obvious that the Allies had not yet won the war on land. The French had made efforts to secure peace, but without success, and the English people were beginning to believe that Marlborough and the Whig party were prolonging the struggle to suit their own ends. In 1710 a Tory ministry, anxious for peace, came into power in England. A year later an event occurred that made the Allied cause appear absurd. The Emperor Joseph I, the elder brother of the Archduke Charles, died (1711), and Charles himself became emperor as Charles VI. To support his claim to the Spanish inheritance now meant to unite the Spanish dominions to the Empire, which would have made the Hapsburgs overwhelmingly powerful. Marlborough was dismissed and the British Government began to negotiate for peace with France.

### THE PEACE OF UTRECHT

The Peace of Utrecht (1713) ended the war. After much wrangling the Spanish empire was at last divided. Philip V kept Spain with its colonial dependencies. The Italian provinces and the Spanish Netherlands went to the Emperor. A solemn agreement was made that the French and Spanish Crowns should never be united. The Dutch obtained the right to garrison their barrier fortresses, and were thus relieved from their fear of the

establishment of French control of the Netherlands. This partition of the Spanish empire is an interesting example of the eighteenth century attitude that regarded states as the property of their rulers, to be exchanged and transferred from one allegiance to another without reference to the wishes of their inhabitants



*Mondiale*

INDIANS TRADING WITH HUDSON'S BAY COMPANY—FORT CHARLES

The concessions secured by England are significant. They show that English interests had become definitely colonial and commercial. From France England received Nova Scotia, Newfoundland, and Hudson Bay Territory. These were important additions to her colonies in North America. She kept

Gibraltar and Minorca, which she had captured during the war, and thus became a Mediterranean sea-power. By the Asiento Treaty, Spain permitted her, for thirty years, to import a fixed number of negroes every year to the Spanish colonies, and to send one ship yearly to Porto Bello, on the Isthmus of Panama. These concessions were made the excuse for a good deal more trade with the Spanish colonies than was granted by them.

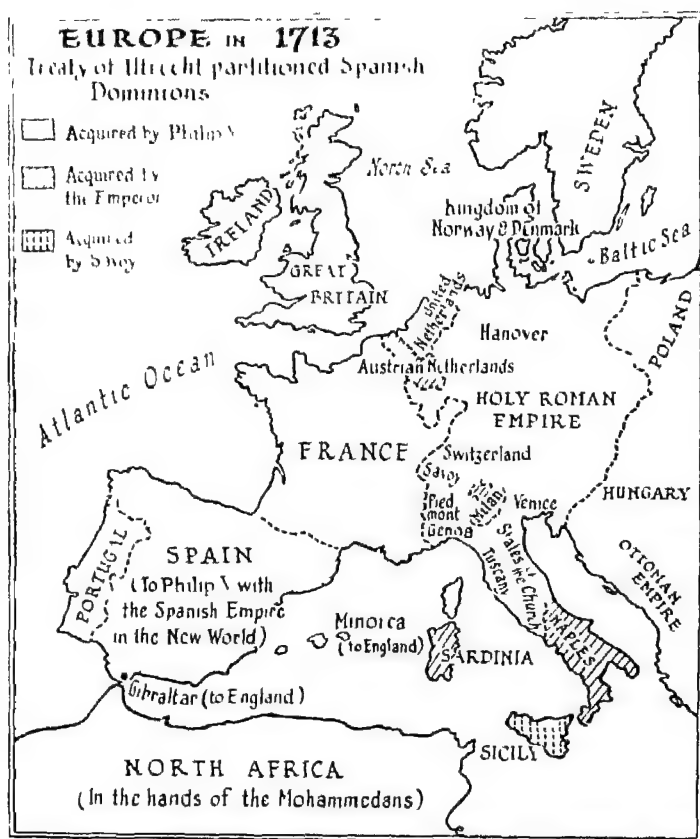
### QUEEN ANNE AND PARTY GOVERNMENT

During the war England had been the scene of party struggles. Queen Anne was not politically minded, and left government to her ministers, but her sympathies were Tory, rather than Whig. Yet, during the earlier years of her reign, she was so much dominated by her friendship with the Duchess of Marlborough, that her support was given to the Marlborough-Godolphin ministry. Though chosen at first from both parties, this became completely Whig, because the Whigs could be relied upon to support the war.

Godolphin was an able minister, but, as the country became tired of the war, his own, and Marlborough's, popularity waned. Meanwhile the Tories found, in Mrs. Masham, a rival to the Duchess of Marlborough, a woman who could influence the Queen in their interests. The Tories and the Queen both supported the High Church party. In 1710, Godolphin was foolish enough to punish a High Church clergyman, Dr. Sacheverell, who had denounced toleration and attacked the principles of the Revolution. A storm of indignation broke out, and Anne, sure of popular support, dismissed the Whig ministry.

The Tories came into power (1710) under the leadership of Bolingbroke and Harley. To please their High Church supporters and check the Dissenters, who supported the Whig party, they passed the Occasional Conformity Act (1711). This prevented Dissenters from taking the Anglican sacrament once a year in order to qualify themselves to hold municipal offices. In 1714 a Schism Act forbade Dissenters to keep schools. Over this Act, Harley and Bolingbroke quarrelled, and Harley retired, just at the time when the illness of the Queen brought the question of the succession to the front.

The Tories had been corresponding with "James III," the exiled son of James II, and Bolingbroke was inclined to support



EUROPE IN 1713

a Jacobite restoration. The Whigs had kept closely in touch with George, Elector of Hanover, the son of that Sophia of Hanover, to whom the Crown had been given by the Act of Settlement (1701). On the Queen's death, the Whigs seized power, secured the accession of George I, and the Tory schemes came to nothing.

## CHAPTER XXXII

### ENGLAND IN STUART TIMES

#### GENERAL AND AGRICULTURAL CHANGES

The seventeenth century was for England a time of great changes, both at home and abroad. In the struggle between King and Parliament the strong monarchy built up by the Tudors lost its authority. Power passed to the upper classes, who ruled the country through a Parliament almost completely under their control.

In Tudor times, though England was developing into a sea-power, she seemed hopelessly left behind by Spain and Portugal in the race for colonial empire. But she had now become, under the Stuarts, an important colonising and commercial power. She possessed an unbroken line of colonies along the North American coast, and trading settlements on the shores of the Indian Ocean and on the coast of Africa. In the sixteenth century only clever Tudor diplomacy had saved England from French or Spanish control. Now the country emerged, at the end of the Stuart period, as the principal rival of France, the most powerful state in Europe. But English rivalry was commercial and colonial, rather than European.

These changes, so far as they affected the masses in England, were not altogether beneficial. In Parliament the upper classes abolished feudal dues on their own estates, and replaced them by taxes paid by the whole nation. The control over local government exercised by Courts such as Star Chamber and the Council of the North had often prevented oppression of the poor. When, in the conflict between King and Parliament, these courts were abolished, the Poor Law was not so well administered, nor was it so easy for the poor to get justice, especially against their landlords. On the whole the King was a kinder and more impartial ruler of the lower classes than was Parliament. Parliament was controlled by landlords, who had more to gain by exploiting their tenants than had the King. Nor had the ordinary people yet received any share in the government of the country. On the whole, they benefited little by the struggle between King and Parliament, at any rate for the time being.

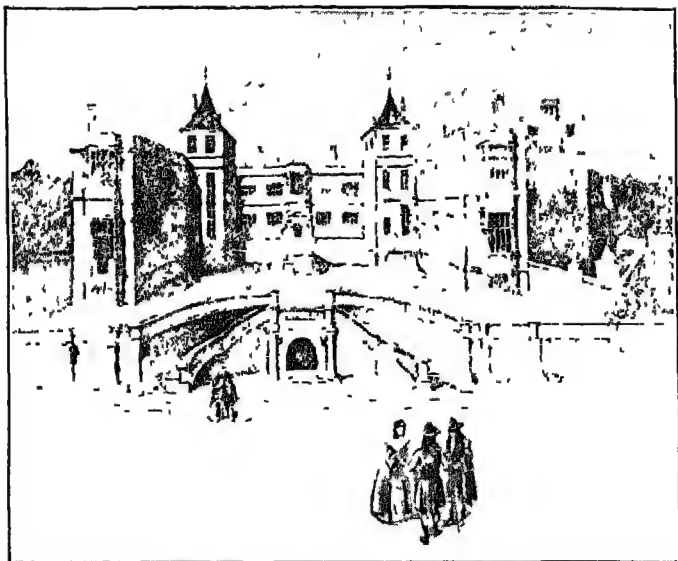
Most of the English were still country people, who lived in villages and worked on the land, either as farmers or as labourers. Agricultural methods had not varied much. In many parts of the country the medieval system of working the ploughed land in three large "open fields" continued. But the process of enclosing land for arable farming, or sheep-farming was still going on. As enclosures spread the countryside was gradually changing. Stretches of waste, meadows, pasture, and open fields divided into strips, were being replaced by smaller fields surrounded by hedges. The process of enclosure, though conducted fairly, caused unemployment and usually meant suffering for small farmers and the poor. But it tended to improve methods of farming, and the unemployed were beginning to find a market for their work in the American colonies, where they had a good chance of becoming independent farmers.

### INFLUENCE OF THE COUNTRY GENTRY

In country districts the most important person was the squire. He was usually a magistrate, and so helped to administer the law, and his position as landlord gave him a great deal of influence over the farmers. In many parts of the country the local gentry belonged to old families, and their tenants had for them a sort of hereditary devotion. But, since the ownership of an estate was the badge of gentility merchants who had made fortunes in the towns bought land, built country houses, and settled down to become squires and found a county family. The Stuart period was a time when beautiful manor-houses were built. Many of them were very large, for the families who lived in them were inclined to keep together, and sons who married usually brought their wives to live with their parents. Life in these mansions was often elaborate and stately, and great numbers of servants were kept.

The influence of the squires usually decided the politics and religion of their tenants. At the time of the Long Parliament there were many Puritan squires, and it was from the country gentry that the leaders of Parliament against the King were drawn. But after the Restoration the complete breach between Church and Puritans, and the exclusion of Dissenters from political and local offices brought most of the moderate Puritans into the Church. The country squire gradually became a Churchman.

and a Tory, and was often, after the Revolution, tinged with Jacobitism. Toryism, therefore, became the political creed of the countryside, as Whiggism was of the towns. The country Whigs usually belonged to the class of yeomen, who owned their own small farms and, with sturdy, independent spirit, liked to show their freedom to have their own opinions. A great part of the nobility was Whig, but these great landowners usually



THE MANOR HOUSE, WIMBLEDON (1660)

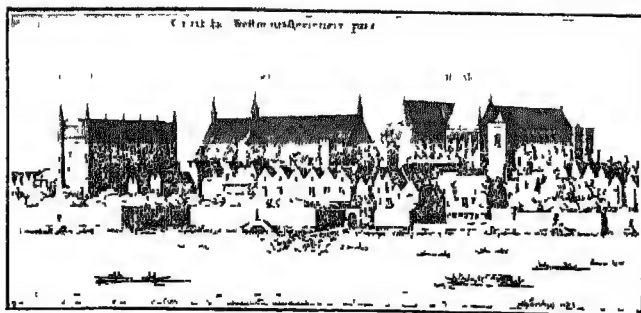
lived in London, and when they visited their estates were less closely associated with local affairs than were the squires.

### THE TOWNS AND TOWN WORKERS

During the Stuart period the towns were, as a rule, the strongholds of the Puritans and, later, of the Whigs. After the Reformation the townspeople had become strongly Protestant in their prejudices, and were ready to believe any evil of Catholics, as was shown at the time of the Popish plot scare. Puritan preachers, also, had a deep appeal for their town audiences, most of whom remained faithful to them in spite of

the persecution of Puritans that followed the Restoration. The Dissenter of the towns was inclined to be advanced in his political as in his religious views. He upheld the Parliamentary party against the King, and later the Whigs against the Tories. The lower classes in towns, as in the country, had no representation in Parliament, and could express their political sympathies only through mob demonstrations and rioting. The town-mob was a dangerous body, and at this period there was no adequate police organisation to control it. Politicians like Pym and Shaftesbury frequently used the London mob to frighten their opponents, as at the time of the Long Parliament and of the Popish plot.

Towns were still insanitary, especially in their poorer quarters. During the first half of the century there were frequent



WESTMINSTER IN THE REIGN OF CHARLES I

*British Museum*

attacks of the plague, which had broken out in England periodically ever since the Black Death of the fourteenth century. The last of these outbreaks was the Great Plague of London (1665), the severity of which created a panic in the capital. After this, for some reason or other, the plague died out, although sanitary conditions remained unimproved. The fear of epidemics still continued, for the plague was replaced by the smallpox, which ravaged England during the eighteenth century.

The condition of the town worker was not improving. Guild organisation, which had once given the workman some security, as a member of a recognised organisation, had broken down. The Elizabethan attempt, in the Statute of Artificers, to maintain its advantages by upholding the system of apprenticeship was

breaking down too. The old idea, upon which apprenticeship and the guild system was based, was that the apprentice and workman should finally become master-craftsmen, who sold their goods and employed workers. But in Stuart times, though the shopkeeper, who was also a craftsman, still remained, industry was coming to be differently organised. The retailer, who did not make the goods he sold, was appearing in large numbers. So was the capitalist employer of labour. The capitalist clothiers, who had been evolved in the later Middle Ages, still controlled the most important English industry. In the woollen trade, the workmen employed received small wages, and the great fortunes made by their employers were built out of the profits of sweated labour. The gulf between employer and workman was widening. At the same time, a form of snobbery existed that made the gentry dislike the idea of apprenticing their sons to a trade.

### THE MERCHANTS AND THEIR INFLUENCE

Trade was increasing, especially foreign trade. The merchants of the towns were rich and influential, and had money to invest. Much of it was invested in the chartered companies that were being formed to exploit foreign markets, to found colonies, or to take the place of the guilds in the management of some home industries. The nobility and gentry, as well as the merchants, invested money in such companies as the East India Company. So most of the influential part of the nation became personally interested in the expansion of trade, and their influence had a strong effect upon English foreign policy. This became hostile to England's principal commercial rivals: first to the Dutch and later to the expanding colonial power of France.

The merchants had a great deal of political influence. They worked in close alliance with the gentry to curb the power of Charles I. by the measures of the Long Parliament. After the Restoration, they became the backbone of Shaftesbury's Whig party. Their political views carried weight because of the number of members of Parliament chosen by the town corporations. This led to the re-modelling of the corporations by Charles II., so that they should be Tory in their sympathies. At the Revolution the Crown was forbidden to take measure to influence Parliamentary elections. Instead of the King, it was now the

great landowners who selected the representatives of boroughs under their control

After the institution of the National Debt, capitalists could influence the policy of the Government by refusing to lend money for schemes they disapproved. They became closely associated with the Whig party, which had borrowed the money, and firmly opposed a Jacobite restoration, since they feared that the Stuarts might refuse to pay debts contracted during their exile.

### PURITANISM AND THE NATION

Religion played an important part in the history of the seventeenth century. There is no reason to suppose that people were more religious at that time than at any other, but the quarrel between Puritans and High Churchmen was so closely bound up with the struggle between King and Parliament that it was difficult for ordinary people to avoid taking sides with either one religious party or the other. The idea that people should be free to accept what creed they pleased was developing only slowly during the century. The ordinary person found his beliefs and behaviour interfered with by whichever religious sect happened to be in power.

In spite of their persecution of Puritans, Laud and the High Church party of Charles I.'s reign did not interfere much in the lives of ordinary people. Laud found the Church in disorder after the upheaval caused by the Reformation. Churches had been plundered and seized for improper uses, and services varied and were often carried out in a slovenly fashion. Laud did good work in restoring order and decency, though it is arguable that his outlook made him attach too much importance to ritual and show too much bitterness against the Puritans. But he did not interfere with ordinary people's pleasures. His savage punishment of opponents roused popular feeling, yet most of England would have been content to accept his reforms. It was the diligence and honesty with which Laud did justice in the Star Chamber, and supervised the affairs of the colonies that made the landowners and merchants hate him and give their support to his Puritan opponents.

Puritanism was never popular with the bulk of the nation, because the Puritan religion was gloomy, and saw evil in many innocent pleasures. It is to the credit of Puritans that, during

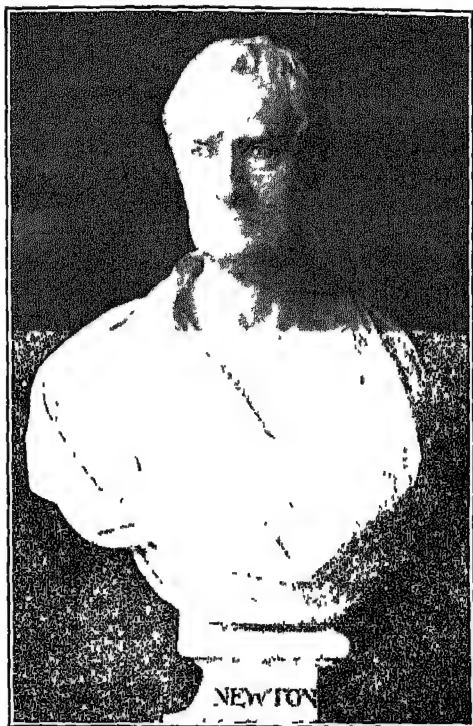
the Commonwealth period, they attempted to suppress such cruel sports as bull-baiting. But this was only one feature of a campaign against amusements. The Puritans condemned such pastimes as dancing. They preferred people to wear plain, dark-coloured clothes, and wished to abolish the stage altogether. The observance of Sunday as a day of abstinence from games and pleasures was a Puritan invention much condemned by High Churchmen. Since the Puritans were led by their religion to interfere with the pleasures of other people, it is easy to understand their unpopularity and the joy with which England welcomed the end of Puritan government at the Restoration. After this English manners and morals became for a time very slack, more particularly in Court circles, a reaction from the restraint that had been imposed upon them.

### SLOW DEVELOPMENT OF RELIGIOUS TOLERATION

During the seventeenth century the idea of religious toleration was slowly developing. Most people were scandalised by the idea that their fellow-men should be left free to fall into whatever religious errors they might choose. Even the Puritans, much as they disliked some of the doctrines and ceremonies of the Church of England, were slow in making up their minds to leave it. Their wish was to alter it to suit their own ideas, and the greater number of them were just as intolerant, and as determined to force their own religious opinions on everybody else as were their High Church persecutors. The extreme section of the Puritans, the Independents, or Congregationalists, who held that each congregation should manage its own religious affairs, were as shocking to the Presbyterian section of the Puritans as they were to High Churchmen. Even Independents had strict limits to their toleration of other people's ideas. Cromwell, himself an Independent, excluded Catholics and Anglicans from toleration, though he did not persecute them vigorously. The Puritans of certain American colonies proved themselves absolutely intolerant in religious matters.

After the Restoration, religious intolerance broke out again in the persecution of the Puritans, and in the popular hatred and fear of Catholics. But two factors were favourable to the growth of toleration. Many of the upper class were becoming quite indifferent in religious matters. Secondly, the Whig party had

the support of the Puritan Dissenters. Though the Stuart Declarations of Indulgence had failed, a Toleration Act followed the Revolution. Catholics and Dissenters were still excluded from a share in the government of the country, and Catholics were in theory debarred from worshipping as they pleased. But in practice there was much freedom even for Catholics.



BUST OF NEWTON, TRINITY COLLEGE, CAMBRIDGE.

In the first half of the seventeenth century Puritanism was not confined to any one class, but was common both among townspeople and country gentry. But when, after the Restoration, the Clarendon Code excluded Dissenters from a share in both local and central government, most of the moderate Puritans returned to the Church. The nobility and gentry, whether Whig or Tory, was usually Anglican in religion, as were the country

people Dissent became associated with the middle classes and with the people of the towns Moreover, the nation was becoming less interested in religious questions Science and philosophy, rather than religion, were beginning to claim the attention of intellectual people, and many of the upper classes were frankly sceptical.

### NEWSPAPERS, SCIENCE, AND LITERATURE

During the Stuart period literature began to play an important part in politics, and pamphlets and newspapers were freely used to influence public opinion.

Newspapers began when men of importance paid some writers in London to keep them informed of what was happening there The writers of these "news-letters" often had many clients, and a wide market for the news which they provided It was only a step from the news-letter to the newspaper

The Stuart newspapers were always intended not only to give news, but to support some particular view of politics They are remarkable for their attacks upon rival newspapers, and their information is always given from a prejudiced standpoint Newspapers were used as propaganda by the government, and Oliver Cromwell suppressed all but government papers. But regulation of the press was not constant, and, in the later years of Charles II.'s reign, Shaftesbury used a newspaper to spread the views of the Whig opposition, while the Court-party was represented by another

Religious and political parties had their pamphlet writers to support them. In some cases these were men of genius, like Milton at the time of the Commonwealth, or Swift, who attacked the Whig party in Anne's reign in his "*Conduct of the Allies*" Pamphlet writers were still personally abusive, as they had been in Elizabethan times, and as ready to castigate their opponents as to deal with their arguments

Satire was an important political weapon, and was used, not only by Swift, but by the poet, Dryden In his "*Absalom and Achitophel*" he satirised the Whigs' attempt to use Monmouth as their political leader in their opposition to his father Charles II.

None of this propaganda could reach the lower classes, who still remained uneducated But the upper classes, and especially



COFFEE HOUSE IN THE REIGN OF QUEEN ANNE

the Court, had a fair measure of culture. Society after the Restoration, if coarse, was witty, and interested both in science and in literature. In 1662 Charles II granted a charter to the "Royal Society," whose members carried out important scientific experiments, and included the great scientist, Sir Isaac Newton.

A great change is noticeable in literature in the second half of the century. The first half had maintained Elizabethan traditions, and the great poet, Milton, seems closer to the Elizabethans than to his contemporary, Dryden. Charming lyric poetry had been written by Herrick and the poets known as the "Cavalier Lyrists," while there had been a great deal of poetry that reflected the religious feeling of the time. After the Restoration a change occurred. Poetry became neat and witty, rather than lyric, and brilliant satires were written, such as those of Dryden. Prose lost the splendour of the Authorised Version of the Bible, but it became clear, simple, and carefully balanced. These changes persisted throughout the eighteenth century.

THE STUART PERIOD 1603-1714

JAMES I, 1603-1625

CHARLES I, 1625-1649

COMMONWEALTH AND PROTECTORATE, 1649-1660

CHARLES II., 1660-1685

JAMES II, 1685-1688

WILLIAM III, 1688-1702 (MARY, 1668-1694)

ANNE, 1702-1714

	<i>England, Scotland, Ireland</i>	<i>Europe</i>	<i>The Empire</i>
1600			1600 East India Co founded
	1603 Millenary Petition		
	1604 Hampton Court Conference		
1605	1605 Gunpowder Plot		1606 Plantation of Virginia
	1606 Bate's Case		
1610			1612 Trading station at Surat
	1613 Marriage of Elizabeth Stuart to the Elector Palatine		
	1614 "Addled" Parliament		
1615			
1620		1620 Battle of the White Hill	1620 The "Mayflower." Beginning of New England States
	1621 Protestation of the Commons		1622 Massacre of Arboyna
1625		1625 Mansfeld's Expedition	
	1625 Marriage of Charles I. and Henrietta Maria		
	1628 { Petition of Right Assassination of Buckingham	1627 Anglo-French War,	
			1629 Massachusetts founded
1630		1630.	
	1633 National Covenant (Scotland)		
1635			1636 Connecticut founded
	1637 Hampden's Case.		1637 Rhode Island ..

	<i>England, Scotland, Ireland</i>	<i>Europe</i>	<i>The Empire</i>
	1638. 1st Bishop's War		1638 New Hampshire founded
1640	1640 { Short Parlia- ment Long Parliament began		1639 { Maryland " Madras "
	1642.   1st Civil War		
1645	1645		
	1648 2nd Civil War and Pride's Purge		
	1649 Execution of Charles I		
1650	1650 Battle of Dunbar		
	1651 Battle of Worces- ter		
	1653 { Expulsion of the Rump Barebone's Parlia- ment Instrument of Government	1652.   1st Dutch War	
		1654 Treaty of West- minster	
1655	1655 { Rule of the 1656 { Major-Gener- als		1656 Capture of Ja- maica
	1657 Humble Petition and Advice		
		1658 Capture of Dun- kirk	
1660	1660 Restoration of Charles II		
	1661 { Act Recissory (Scotland) Corporation Act	1661 French marriage alliance	1661 Bombay acquired
	1662 Act of Uniformity.	1662 Sale of Dunkirk	1662 African Co chart- ered
	1664 Conventicle Act		1663 The Carolinas founded
			1664. Dutch colonies in America seized
1665	1665 { Five Mile Act Great Plague	1665	
	1666 Fire of London	 2nd Dutch War.	
	1667 Fall of Clarendon	1667	

	<i>England, Scotland, Ireland</i>	<i>Europe</i>	<i>The Empire</i>
		1668 Triple Alliance	
1670	1669 "Black Indulgence" (Scotland)	1670 Treaty of Dover	
	1672 Declaration of Indulgence	1672	
	1673 Test Act	3rd Dutch War	
1675		1674	
	1678 Popish Plot scare	1677 Marriage of William and Mary	
1680	1679 Battles of Drumclog and Bothwell Brig		
	1681 Failure of Exclusion Bill		
	1683 Rye House Plot		1682 Pennsylvania founded
1685	1685 Battle of Sedgemoor		
	1686 Hales' Case	1686 League of Augsburg	
	1687 Declaration of Indulgence		
	1688 { Trial of the Bishops The Revolution		
	1689 Bill of Rights		
1690	1690 Battle of the Boyne	1690 War of the English Succession	
	1691 Treaty of Limerick		
		1692 Battles of Steinkirk and Neerwinden	
	1693 Beginning of National Debt		
	1694 { Triennial Act Foundation of Bank of England		
1695		1695 Mons captured	
		1697 Treaty of Ryswick	

	<i>England, Scotland, Ireland</i>	<i>Europe</i>	<i>The Empire</i>
1700		1698. 1st Partition Treaty	
		1700 2nd Partition Treaty	
	1701 Act of Settlement	1701 Grand Alliance	
		1702 War of the Spanish Succession	
		1703 Methuen Treaty	
	1704 Act of Security (Scotland)	1704 { Battle of Blenheim Capture of Gibraltar	
1705	1705 Somers' Act		
	1707 Act of Union	1706 Battle of Ramillies	
		1707 Battle of Almanza	
		1708 Battle of Oudenarde	
		1709 Battle of Malplaquet	
1710	1710 Sacheverell Case (Fall of Whig ministry)	1710. Battle of Brihuega	
1715		1713 Peace of Utrecht	

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